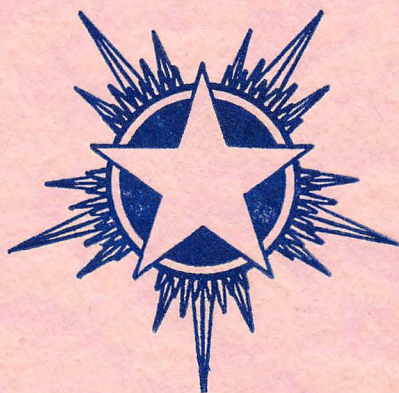


# THE · STAR



MARCH  
1928



# THE STAR

*THE STAR* is the official organ of the *Order of the Star*, and is published in English, French, German, Spanish, Dutch, Swedish, Norwegian, Polish, Finnish, Russian, Italian, Danish, Icelandic.

The Magazine consists of two sections: *The International Section*, matter for which is prepared by the International Editorial Board and distributed from Eerde, Ommen, Holland. *The National Section*, matter for which is collected and prepared by the National Editors.

Manuscripts sent to the International Editorial Board from foreign countries will not be returned unless accompanied by *sufficient international reply coupons*, as foreign postage cannot be used in Holland.

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Subscription \$3.00 a year.

Single Copy 30 cents.

Published monthly at 2123 Beachwood Drive, Hollywood, Los Angeles, Calif.

Entered as second class matter January 14, 1928, at the post office at Los Angeles, California, under the act of March 3, 1879. Copyright 1928, by the Order of the Star



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# Come Away

J. Krishnamurti



S MANY scores of rivers  
Enter into the sea,  
So the understanding of the  
world

Has come unto me.

An immense longing  
Is born unto me,  
An aching love  
Is burning my heart,  
A passionate desire  
Is consuming my being.

Come away,  
Come away,  
O world,  
From thy changing sorrows,  
From thy dying love.  
I have found the way.

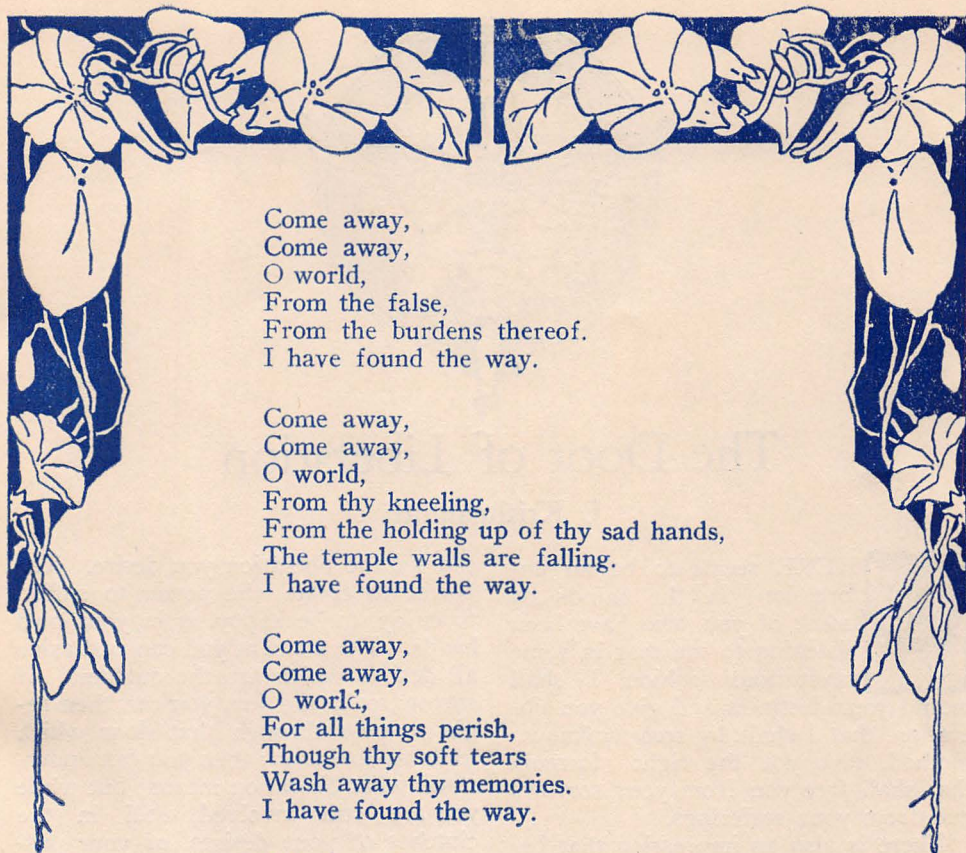
Come away,  
Come away,  
O world,  
From thy little Gods,  
From thy interpreters thereof.  
I have found the way.

Come away,  
Come away,  
O world,  
From thy fleeting passions,  
From thy decaying achievements.  
I have found the way.

Come away,  
Come away,  
O world,  
From thy prison of pain,  
From thy keepers thereof.  
I have found the way.

Come away,  
Come away,  
O world,  
From thy burning desires,  
From thy agonies therein.  
I have found the way.





Come away,  
Come away,  
O world,  
From the false,  
From the burdens thereof.  
I have found the way.

Come away,  
Come away,  
O world,  
From thy kneeling,  
From the holding up of thy sad hands,  
The temple walls are falling.  
I have found the way.

Come away,  
Come away,  
O world,  
For all things perish,  
Though thy soft tears  
Wash away thy memories.  
I have found the way.

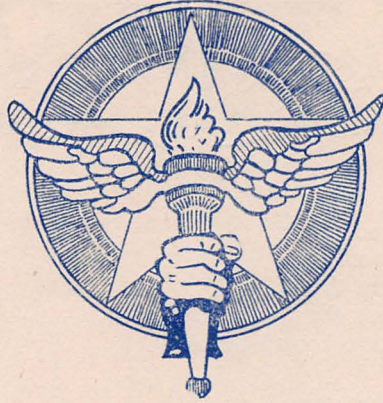
Seized am I  
With a burning passion  
To free thee  
From thy cage,  
For I have found the way.

The bird is on the wing,  
And his voice fills my heart.  
The vast firmament,  
The limitless space,  
Enfold me.

I am thy lover,  
I am thy teacher,  
Renounce all  
And follow me,  
For my way  
Is the way of Liberation.

Come,  
Come away,  
O love,  
Sit beside me;  
I will teach thee  
The way to Happiness.





## The Door of Liberation\*

J. Krishnamurti



HERE seems to be an impression in the minds of some of you who have been listening to me that in some mysterious fashion I shall mould your destinies and give you liberation, that I shall, by some unknown method, give you the right formula that shall free you from your sorrows and from your sufferings.

There is also an impression that because you have been listening to me every morning, I am going to give you a special stamp that shall be stamped on your foreheads so that everyone shall see that you have come out of Eerde, but if any of you have such an opinion you will be making a great mistake.

I know it is a temptation to think that because you have listened to me you have attained liberation, but liberation does not lie in my hands to give. I am only the door through which you

can see the liberation you desire. The power to create, the power to suffer, to enjoy, to be happy, is in your own hands. The moment you can cast aside all desires which are the outcome of sorrow, pain and joy, you can then begin to pass through that door which leads to liberation; then you can understand what liberation means; but while you are still involved, still in the clutches of your desires, of your passions, of your longings, you are only on the threshold of that world which we call liberation. You are only on the threshold of the door that leads to liberation so long as there are these doubts, anxieties and questionings. Not that you must not have doubts, anxieties and questions—you must have them, you must examine all things—but before you can pass through that door which leads to liberation you must have cast aside all these things, for liberation is the way of peace; and if you are still, like a butterfly, chasing illusions, chasing one thing after another, trying to discover your happiness and the means of obtaining liberation, you are all the time creating unnecessary karma, going through sorrows, pains and struggles that give rise to karma.

So the first essential thing is to cast away all desire, for before you can reach that path of liberation, which is the path of peace, you must be free of yourself, you must be able to renounce all things, to renounce your creeds,

\* Month by month we shall publish in *The Star* the talks given by Krishnaji to the group of students assembled at Castle Eerde last summer. They have not been revised by Krishnaji himself, as to enable him to do this would have meant a delay of many months in their publication. They have been carefully read, however, by several of those who were present at the delivery of the talks and who believe them to be a correct and verbatim report of what Krishnaji said. The rather personal note—inevitable when speaking to a group of friends—represents accurately the form in which the talks were delivered.



your gods and the preachers thereof and pass through that door which is truly the portal which will lead you into that world of liberation.

But that lies in your own hands and not in mine. As I said, I am but the door through which you can pass, and although you sit beside me every morning, I fear that your minds and hearts are far away, because you are always translating those things that I am saying to suit yourselves, to suit your minds and your hearts. You need to have a new translation and that means that you must have a clean mind, a tranquil heart, and again that means that you must get rid of desire, get rid of anxieties, get rid of the struggle to attain, for in the very process of that struggle you are caught and held.

So the first thing I desire is that you should, if you would pass through that door which is liberation, cast aside all these things. You must cast aside all systems, cast aside your own particular mode of thought, and establish yourselves in the universal thought which is beyond that door. It is not in one life that you can attain liberation, it is not in one moment that you can attain peace; it is by constant struggles, constant questionings, constant demands, that you prepare the garden in which there shall grow the tree of peace.

For many years I have been in revolt against all things—against traditions, against laws, against philosophies—because they did not satisfy me, they did not give me tranquility, peace and certainty; but now that I have attained peace, now that I am that peace itself, I want, if I can, to convey and to give to you that same feeling of certainty, that same feeling of tranquility and of peace which I have found. Because, if you have not that, you will not be able to convince or to give help or comfort to the outside world. Everywhere, and in yourselves, there are passing joys and sorrows and pains, pettiness and anxiety, and till you have conquered these, till you are certain of that liberation which exists only within you, till you are certain of that door through which you must pass, till you are abso-

lutely confident in your own strength, you will be worried, you will be made unhappy and you will be in constant revolt; and that is as it should be, for without revolt, without gropings and without searchings, you will never find that door which leads to liberation. Liberation comes only from within and not from without; and I wish I could impress that on you because there is still among you the desire to convert people to seek to mould other peoples' ideas to your own particular will, to your own particular desires. I wish I could reproduce myself in each one of you, because then you would attain liberation tomorrow—no, this very moment—but unfortunately, however much I may be heavy with my desires, with my affection and with my love, it is not the way. *You* must have this intense desire to be free from all things, even from myself, so that you can go out and liberate and free all peoples that are caught up in the net of sorrow.

So, bearing that in mind, I should like to ask you how you come, in what manner do you come, to that door of liberation? For you must come with your hands and your hearts and your minds full, and not empty. For example, when you go to the temple, when you worship an outer image of something real which is in yourself, when you take your flowers, when you breathe the incense, you are full of external things; in the same manner when you come to this door of liberation, your hearts and your minds must be full with the experience of your past lives, of your past desires, of your past longings; you must have, in a sense, accomplished something, in great measure destroyed something and left behind all those things which you have planted. Naturally every person takes lives to attain, and for myself I can see now that I have taken many lives to attain this portal of liberation where there is peace, where there is certainty, where there is no question of any shadow of doubt. And those of you who desire to attain that liberation in a few minutes will be disappointed; it



is not a question of rapidity of time, the passing of time, for time does not exist if you have the desire.

There are many ways of attaining this liberation, of passing through that door which will lead you to the path of peace. Again, it is only as an example that I use this simile of the door—there is no such door, and do not create in your minds a door or something material, nor a path beyond the door. That door is yourself, that door is myself, and the moment you have passed through it, the moment you have realized that door which lies within yourselves, which can be opened by yourselves, then you have begun to take the first step. I have desired this liberation and have attained this liberation, because I have not been satisfied, I have not been made content by anything. I have had my sorrows, I have had pleasures, I have had great enjoyments, but none of these have ever satisfied me, I was never satisfied till I found that my own peace, the peace which the world seeks, the peace which had to be achieved, is within myself. Till I realized that and attained the knowledge thereof, I was not able to be liberated. But once I saw through that door which is in my heart, then I was able to throw aside all things and so become liberated and become the path of peace itself.

So you must come to this door of liberation which is in your heart, which is myself and yourself—we all are on the same path—you must come to that door and open it, either through intense devotion for that liberation, or through a burning desire which shall conquer all other desires, or through an immense sorrow which can never be satisfied, which can never be stilled or overcome by a superficial joy, or through an immense happiness that holds your entire being so that you desire to share with other people that intense happiness; and when you have such a desire, such a longing to save other people, to give them that eternal happiness, then you have within you the capacity to enter and open the portal that leads to liberation. Or, be-

cause you have made such an immense success of your worldly possessions, of your worldly authority and position, that having reached the mountain top of material welfare you say to yourself: "There must be something beyond, there must be a door that will lead me out of all these material things into something more wonderful and more beautiful." Or again, having been satisfied with the knowledge of the world, with all the learning that books, that science, philosophies or religions can give, you still seek that portal of liberation; or, being wise, you see around you immense sorrows and suffering and you wish to escape from them. If you have any one of these desires, dominant, powerful, throbbing in your entire being, then that portal will open. But if you come weak-kneed, empty-handed, expecting to be led, expecting the door of this liberation which lies in your own heart to be opened for you, you will still be in the outer world where you are swayed by desire.

So you must come before me or before this portal of liberation in that manner, truly experienced—truly wise—as the outcome of all experience, and then when you so come you will really perceive that the door which you thought existed outside, far away, is inside you. It is there, like the lotus which contains all the scent, the honey and the glory of the world. You must not only peep through this door of liberation which is myself, you must not only look at it, but you must live it, you must become part of it. In other words you must carry in your hearts that liberation so that you shall acquire and live with it eternally as your companion which does not fade, which does not alter.

So I would ask you—and it applies to every one of you—do not ask this question of another but apply it to yourselves individually—in what manner have you come? What flowers do you bring to that door, so that the gift which you bring is an outward expression of your intense inner longing for that liberation? And because there



is so much sorrow, so much pain, so much travail in the world, those of us who have a little knowledge of this opening, of this door, must go out into the world and give that knowledge to others, must give that liberation to others. And that is what makes me alive, that is what gives me pleasure, that is what makes me go on from day to day. Now that I have found that peace and that liberation I am all the time, if you will believe me, burning with a real desire to make other people happy, to give other people liberation and to lead those who are in anxiety, in sorrow and in pain to that door of liberation where there is peace and tranquility, where the path itself becomes the peace, the path itself becomes the end of all things. For there, there are no steps of continual climbing, it is the end of all things; there, there are no grades of spirituality, grades of progress; there, all things cease to exist and one loses oneself in that path of peace. And every time that I think about it—which happens often—I want to set people free, to show them the door and to give them this liberation, and because I have conquered, because I have found this liberation and this peace, I would naturally give it to you, I would naturally open that door so that you can perceive through that door a reality which is veiled for the moment. And you must become the lovers and disciples of that liberation, of that truth, so that you will set aside all things and make all things subservient to this one desire. Your desire must be so burning that you will force all things—all your pains, all your sorrows, all your anxieties, your pettinesses, your jealousies and your angers—to this one end.

Consider for a moment a poor man who desires to become a millionaire. He has this one desire to accumulate wealth, to amass what he considers the thing of greatest happiness in the world—wealth. So he sets about it and enlarges his vision, his capacities, his desires, in order to acquire those millions which he thinks will set him free and give him happiness. So he

must, if he has that desire, have great vision, make great demands on himself, he must have great energies, great push, so that within a certain limit of time he will reach his goal. Thus each one of you must set this desire for liberation before you as the highest goal to which all other things shall be subservient—all your loyalties, all your loves, all your personal affections—so that you will become liberation itself; then liberation shall be born within you.

When once you have attained that liberation—as I have—you become the goal, you are the end in itself, because beyond that there is no more. What does any person in the world want but happiness and liberation? And when once you have achieved, all things fall away, you are then yourself the goal, the creator, the end of all search, the end of all thought, the end of all things. That is why—because I have found it, because I am the goal, because I am liberation, because I am happiness—I want to share with you. I would make you the true disciples of that liberation, but you must first have the desire to attain it. For the people who have such a desire there are no schools built in the world, there are no books written, for they learn all things for themselves. Those of you who are still hesitating, who are still groping, who are caught in this turmoil of sorrow and pain, anxiety and pettiness, may read books, attend schools where particular systems of philosophy are taught, where there are ceremonies, where there are limitations, but for those who have this one desire for liberation there is no school. For should you enter such a school you would lose yourself and your desire and you would also create revolution in that school because you are not subservient to authority, you are not subservient to the ideas of other people. You must have the desire that will examine all things, that will destroy all things that stand between you and liberation and happiness.

While you are here you can perceive—and I think you do perceive, to a limited extent—the door which is open, the gate which is unlocked, leading to



that path which is peace; but before you can understand, before you can perceive that path clearly, without limitation—for limitation is of your own making, it is not on the path of peace—you must tear the veil from your eyes, you must destroy and be ruthless with yourselves. When you come to that door you must be prepared to assume a new garb that shall give liberation and peace, you must come naked, having thrown aside all things; in other words, you must renounce in order to become liberated, you must renounce in order to follow the path that leads to peace. As the diver who goes after precious pearls deep into the waters, prepared to risk his very life in search of one useless pearl which the world holds as of great value, so must you

dive deep, naked, and be prepared to lose yourself, be courageous in order to lose yourself.

Because I have found Liberation and intense happiness, because I am the Path of Peace, I want other people to enter on that Path. Because I really love, because I have the intense longing to redeem people, to save them from their sorrows, I shall go about teaching, I shall wander the face of the earth.

Open the gate of your hearts that you may enter into Liberation, so that you will become in yourselves the true redeemers of mankind, so that you will go out and show to the people that are in sorrow and in pain that their salvation, their happiness, their liberation, lies within themselves.

## Maitreya

(Which being interpreted—the  
Compassionate One)

J. Caldwell-Johnston

*I stand between the living and the  
dead:*

*None cometh to the Father but by Me.  
I am that One who over land and sea  
Stretch out My far Compassion. I have  
led*

*Countless My Children, lone, and wan-  
dered*

*Back, O most holy Father God, to  
Thee—*

*Countless in past and countless yet to  
be—*

*Who else in deepest dark had perished.*

*And though My feet are broken with  
the stone*

*And though My brow and side are  
branded sore*

*And though My hands are pierced, yet  
I am King*

*That have no need of diadems or  
thrones:*

*My diadem the crown of thorns I  
bore,*

*My throne the heart of each redeemed  
thing.*



# The Mission of the World-Teacher

Lady Emily Lutyens



IN course of conversation the other day with a friend who is a leading member of the Anglo-Catholic party, he made this very startling and illuminating statement: "Christ came not to give us a new religion but to save us from religion." This remark led me to a train of thought which I propose to discuss in this article.

We are accustomed to think of the Buddha, the Christ, Mohammed, Zoroaster, as the Founders of the religions which bear Their name. Those of us who are Theosophists have been taught to regard the mission of the World-Teacher as that of founding a new religion from time to time. Is it possible that we have been mistaken in this supposition? Is it possible, as my friend put it, that not only the Christ, but all great spiritual Teachers have come, not to give us new forms of belief but rather to free us from all existing forms? In view of some of Krishnaji's striking utterances during the past year, it may be well to explore this avenue of thought.

Krishnaji has repeatedly stated that he does not desire personal disciples, or to become the center of a new cult. He has said: "You may build a Temple round me when I am dead but you will never build a Temple round me while I am living." He tells us that you cannot build a form round the living Truth, because Truth is always changing, always growing. So far from inaugurating rites and ceremonies Krishnaji tells us that they are but halting places on the road to the mountain top, and that he who would attain to Liberation must renounce all rites and ceremonies, all forms of worship, all creeds and dogmas, and indeed the very gods themselves. He claims no authority for his teaching but says to us: "Do not be disciples of Krishnamurti, be disciples of the Truth."

In such utterances is there something strange and revolutionary or is the Teacher of today but following the

tradition of all great revealers of the Truth? Is there anything in the teaching of either the Buddha or the Christ which can justify the claim that They came to give a new form, a new mould to Truth? Is it true that the Buddha had his Sangha, that the Christ had His band of disciples, but do these constitute a religion or a Church?

What do we mean by a religion, what have we in mind when we say that the World-Teacher comes to give a new religion to the world? Do we mean by a religion a system of thought, a philosophy of life, or a set of doctrines, a creed requiring forms, interpreters, rites and ceremonies? Is religion a living Truth or the form in which a Truth is moulded, shaped, encased, and so presented to the world? The Teacher, or so it seems to me, comes ever to give life, He is Himself a living fire of Truth. He *is* and He shows men how to *be*. He is the embodiment of Truth, the revealer to man of his own divinity. The thesis of every supreme spiritual Teacher has been: "Look within, find within, live within." The theme of those who come after, of His interpreters, of those who would build forms upon His life, is ever: "Look without, to Church or priest or book; find Truth where we shall tell you that it abides; live according to our code if you would find salvation." No two individuals in the world are the same, yet we seek to shape the life in all to a pattern we have set; to mould that life into a form which we consider beautiful. The life which the Teacher comes to release in all is crushed beneath the forms which men create.

Is there any sanction in the simple life of Christ, in His teaching or example, for the gorgeous ritual of the Catholic Church, for the wars and the persecutions of Christian nations, for the wrangles of Christian theologians over words and dogmas? Is there a place for Christ within the Christian Church? Could any Teacher live with-



in the religion which bears His name?

What was the Buddha's ideal for His Sangha, what the Church He sought to establish? Let us hear: "Be like unto brothers; one in love, one in holiness, and one in your zeal for the Truth. Spread the Truth and preach the doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the kingdom of righteousness. This is the holy brotherhood; this is the church of Buddha; this is the Sangha that establishes a communion among all those who have taken their refuge in Buddha." A company of brothers living in love and seeking the Truth, which would free from ignorance. That was the Church the Buddha came to found, and perhaps His followers have come nearer to its attainment than the followers of the Christ. But is such an ideal what is ordinarily conceived of as a Church or a religion? No place here for rites or ceremonies, for external worship, or prayers to an external God. Man was to find the Truth in his own heart, he was to live that Truth in his own heart. No form here to which he might cling, no priest to act as mediator, no Church or Temple made holier than the daily home of man. Those who could build a form round such a Truth, or perform rites and ceremonies in order to attain it would be misunderstanding everything the Teacher came to give.

The Buddha says again: "The dharma is religion. The dharma alone can deliver from error, sin and sorrow." And what is this life-giving dharma? The Truth which each man must find in his own heart. Kutadanta, the head of the Brahmans in the village of Danamati, comes to the Buddha with the reproach: "I am told, O Shramana, that thou art Buddha, the Holy One, the All-knowing, the Lord of the world. . . . I am told that thou teachest the law, yet thou tearest down religion. Thy disciples despise rites and abandon immolation, but reverence for the gods can be shown only by sacrifices. The very nature of religion consists in worship and sacrifice." Said Buddha:

"Greater than the immolation of bullocks is the sacrifice of self . . . . better than worshipping gods is obedience to the law of righteousness. . . . The Blessed One has not come to teach death, but to teach life."

And what was His final message to His Sangha? to that Church of the Buddha which He founded? "Therefore, O Ananda, be ye lamps unto yourselves. . . . Rely on yourselves and do not rely on external help. Hold fast to the Truth as a lamp. Seek salvation alone in the Truth. Look not for assistance to any one but yourselves."

And is not the Christ equally explicit? "God is spirit and they that worship Him must worship Him in spirit and in truth. . . . Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. . . . The Kingdom of Heaven is within you." In how many parables of the seed does the Christ imply that growth must come from within. "Nothing that cometh from without can defile," He tells us, "But only that which cometh from within. . . . The Truth shall make you free. . . . A new commandment I give unto you, that ye love one another; by this shall men know that ye are my disciples. . . . I came to put an end to sacrifice."

Is not Krishnaji's teaching but an echo of the words of his predecessors; does he, any more than They did, proclaim a religion?

Can there be a religion which is without a theology, without creeds or dogmas, without rites or ceremonies, without a moral code? And if a religion includes these things has the World-Teacher ever founded a religion in this sense? And if it does not, then religion, so called, is false to its Founders.

But many will argue that religion, even so understood, has helped thousands, and brought comfort to the hearts of countless men and women. How has it helped them? To know Truth or to forget it? And is such comfort a stimulant or a soporific?



Krishnaji said to the Camp at Om-men: "Do not seek comfort but understanding." Children are satisfied and happy playing with their toys, and when they weep over the loss or destruction of one toy we comfort them with another. But would it be kindness to keep them ever children, playing with toys?

But some will say, and do say: "We have no need of religion, of creeds, of rites or ceremonies for ourselves, but we practice them for the helping of those who are not yet ready to throw away their crutches. "Do we really help best when we teach dependence on external help, or when striking away the crutches we say: "Quit you like men, be strong?"

Does the World-Teacher come to give new forms, new moulds, new props for our failing feet, or does He come to destroy all these that we may look within, where alone we shall ever find the Truth; that we may walk alone, as we must ever walk, if we would reach the mountain top? Does He come to give us a new religion or to save us from those which already exist? It is a question over which we may usefully ponder.

If we are to be lamps unto ourselves, it may be that He will light for us the lamp, but we must keep it burning for ourselves, for it is we alone who can shed light upon the path we tread or walk in darkness all our days.

## One Week

E. A. Wodehouse

(Written on leaving Adyar,  
November 8th, 1927)

Dark before dawn; the silent-speeding  
car;

The big stone gates; the bridge in  
glimmering gloom;

And one long gaze to where the  
Morning Star

Hangs o'er the well-loved room.

And then, still turn'd the last faint  
glimpse to snatch,

Like exiled soul unwilling thrust to  
birth,

On down the long road station-wards,  
to catch

The train from heaven to earth.

Bustle and clash and din; an engine-  
shriek;

We move!—And while the long train  
drinks the line,

I settle down to muse on that last  
week—

The best that e'er was mine.

Once more I climb the narrow stair-  
way steep,

Off with my shoes and, ere I venture  
in,

Lest I should come untimely, pause and  
peep

Into the room within.

And there, close-shawl'd against the  
morning chill,

Seated upon the cushion'd, broad  
divan,

Is he, whom first I knew a Child—  
still know

Half boy, yet wholly Man.

The slender form I see, the classic  
brow,

The chisell'd face, the hair and eyes  
of jet;

Always of men most beautiful—and  
now

Rarer, more beauteous yet.

I see the welcoming smile, the friendly  
pat

To bid me to my place. Then seated  
nigh,

Straightway we fall into an hour-long  
chat

On all things great and high.



For chat it is: no monologue; small  
 hint  
 That I am there to learn, and he to  
 teach;  
 Just simple talk, new-coin'd in friend-  
 ship's mint,  
 Each capping thought with each.

And as I muse, I seem once more to  
 see  
 The brightening eye, the sudden  
 movement near,  
 The little eager clasp on hand or knee  
 To make a point more clear;

The pleasure, when I light upon a  
 phrase  
 That matches with his inner  
 thought's intent;  
 The quick response, dearer than any  
 praise:  
 "Yes, that is what I meant!"

And then, anon, the roving glance, that  
 seeks  
 From wall or ceiling, as it were, to  
 clutch  
 Some image, that may make the thing  
 he speaks  
 Strike with a surer touch.

Just simple talk;—yet Something,  
 through it all,  
 That makes our nearness infinitely  
 far,

Distance unmeasur'd, as when Angels  
 call,  
 Splendid, from star to star:

Something unnamed, a word I cannot  
 spell,  
 A brooding vastness, not to be  
 denied,  
 Which masters me—and tells me I did  
 well,  
 Leaving my shoes outside.

And now 'tis over. Onward roars my  
 train,  
 Bearing me back to tread the tedious  
 round.  
 And years may pass, before I hear  
 again  
 That gentle voice's sound;

Long years, before I climb the narrow  
 stair  
 Up to that quiet room, and peep to  
 see  
 If other friends engage him, seated  
 there,  
 There on the low settee.

And yet what reck's it? I have heard  
 him speak;  
 And, hearing, *know*. What though  
 it be the end?  
 Thank you, my Krishnaji, for that one  
 week,  
 My Master and my Friend!





# The Quest of Ananda

James H. Cousins, D. Lit.

According to the ancient wisdom of India, the first emanation from the undifferentiated Life of the Cosmos was Bliss (Ananda). Through this as the atmosphere, the condition, the *modus operandi* of the universal process, all else has come—the wisdom that is at the heart of things, the intellection through which that wisdom defines itself, the feeling that is the aesthetical accompaniment of activity, the vital energy that keeps things in motion and therefore in existence, the substantial forms that are the external signalling codes of the inner spirit. Bliss (the essence of true repose, true achievement, true happiness) is thus regarded as the primal impulse, the perpetual accompaniment, the test and measure, the inescapable end, of the manifested universe in its totality and in its details.

All the Teachers have promised *Ananda* and have pointed out one or other of the ways towards it. "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest," said one. But rest, in the purely physical sense, would mean no rest, but annihilation, for the atom that would set its shoulder against the cosmic movement would be reduced to still smaller atoms. In the spiritual sense, which was the sense in which the Teacher spoke, rest is the repose of unity with the inner spirit, the reduction to a minimum of the friction that causes unrest. Such repose is the basis of the most effective action. This is the message of *The Kingdom of Happiness*. Its prescription of this and that virtue or achievement as *the one way, the only thing*, is not the utterance of contradictions but of interrelated and equivalent modes and aspects of the one final experience of the unity of the outer life with the nominally diverse facets of itself, and of the unity of the outer with the inner.

A similar inter-relationship and equivalence of expression is found in the utterances of the lesser teachers, for this is unavoidable where sincerity clari-

fies thought and earnestness invokes the response of the intuition, while experience and language offer various modes for the transient embodiment of eternal verity.

Leibnitz, the German scientist of the late seventeenth and early eighteenth centuries, taught that the essence of religion was its practice in daily life. He looked to the religions to develop knowledge for social applications. This was his personal teaching; but it happened also to be a characteristic thought of that era in European culture which has been called the Enlightenment, and which received probably the greater portion of its Light from the East through China. An interpreter of that era (Adolph Reichwein in *China and Europe*) shows the identity of the doctrine of Leibnitz and the Enlightenment with the Chinese search for personal and collective good action. "In the one case, as in the other," he says, "virtue signifies happiness."

A generation later than Leibnitz, but still within the era of the Enlightenment, Wolff, a German philosopher, declared that nothing should be studied "that has not wisdom—i. e., happiness (*felicitas*) for its aim."

Here we have two equivalents (virtue and wisdom) for happiness. Nothing would appear to be more antithetical. One is in the realm of action, the other in the realm of thought. Two thinkers, who have thought themselves into sure and eminent places in human history, have set them down as being identical with a common end. Yet it is not easy to accept for them the Euclidian formula that "things which are equal to the same thing are equal to one another." It may be that we may ultimately find this to be so; but this will depend, not on the *obiter dicta* of two thinkers, but on some real inner identity between that quality of action that is called virtue and that possession of the mind that is called wisdom.

In quests for perfect understanding, the dictionary is more often than not a



good starting-point. The uncommon-sense of the common mind of humanity has thrown its vast experience into a vocal code, and the commonsense of uncommon minds has elevated and elaborated primitive codes into the great vocabularies of cultured speech. *Virtue*, say the dictionaries (they are here thrown into a sentence), is action in its highest degree. It rises from a root which in Latin (*vir*) is man and in Sanskrit (*vira*) is a hero. Virtue is therefore masculine in nature; not male, which means a difference of form and external function, but masculine which means a difference of inner quality which, though modified by the external form, is not limited to it. Wisdom, on the other hand, is a pure Anglo-Saxon word that has come unchanged down the centuries. Its root is *witan*, to know, and its highest expression is not merely knowing but understanding. Its Greek equivalent comes from the root *sophos*, wise. Wisdom, therefore, is knowledge in its highest degree. And because wisdom is feminine in its nature its attributes were embodied in a Goddess, and the name *Sofia* became the possession of women. But here again it is necessary to say that the feminine quality attributed to wisdom is not limited to the female form, though it may be modified thereby.

We are obviously dealing here with

the two paths of *karma* (action) and *gnan* (wisdom). The followers of either path claim *ananda* as its terminus. When we turn from the particularized vocabulary of speech to the generalized vocabulary of the imagination as seen in the myths of the world, we get a hint in Hindu mythology towards the interior relationship of virtue and wisdom. According to Pauranic imagination, the Avatar of the spiritual age (*sat-yuga*) which will follow the present mixed age (*kali-yuga*) is Kalki, who carries two swords. These swords are *karma* and *gnan*, and the Avatar wields them as if they were a single weapon.

And are they not just so? Dr. Annie Besant has said words to the effect that one cannot be said to possess a truth until it has been tested in action. Wisdom, indeed, will otherwise be undistinguishable from foolishness. On the other hand, action that merely consists of acts will swirl about among the futilities. The doings of the Gods themselves, if undirected by wisdom, will be accounted only as celestial hooliganism. Seen thus, virtue is wisdom in action; wisdom is virtue in repose. They are not two doors, but front and back of a single door, which is neither on this side nor that of "The Kingdom of Happiness" but in the midst thereof.

### A Japanese Prayer

O, Thou, Whose eyes are clear,  
 Whose eyes are kind,  
 Whose eyes are full of pity and  
 sweetness,  
 O, Thou Lovely One, With Thy  
 face so beautiful,  
 O, Thou Pure One, Whose knowl-  
 edge is within, Spotlessly  
 lighted from within,  
 O, Thou, forever shining like the  
 sun, Thou, Sun-like in the ways  
 of Thy mercy, Pour Light upon  
 the world!



# Star-Day: Adyar

December 28, 1927

A. F. Knudsen

The morning was especially balmy, there was still dew. There was no crowd, only just ourselves, about 2400 of us, from all over India, and a few from afar. All was so still; there was no rushing about; there was plenty of room, for the loud-speaker worked well. One heard clearly from every angle; Krishnaji's voice carried very far. At 8:00 o'clock his voice caught us all up. He explained how impossible it is to explain; he showed how easy it is to understand; how the mind runs away with a topic and by criticism renders understanding impossible; how we look for what we want, and not for what we are receiving; how we who would champion the "Cause" and defend his teachings do not help to make things clear. His talk was very clear, a deep psychological treatise on the fine art of comprehending; an avoidance of the false ground of disputation and argument. Clarity itself is the aura of his sentences.

Oh! That we could let them soak in and be assimilated, waiting for our comprehension to strike. Instead we conclude at once without any deliberation or consultation with our inner selves, and so concluding on "snap" judgement, as if it was a question of sweets or cake at tea, we rush into words, even within our own minds, and then all the higher powers are abandoned, meanings lost in words, and we conclude that we do not understand.

Most of the questions put to Krishnaji this morning were a proof of this lower manasic usurpation of the field of perception, to the exclusion of the understanding. Words are a clue but never an explanation; only to him who has the parallel experience does the word give certitude and truth.

This was made clear when someone asked him what the actual sensation was when he felt the oneness with the all. Krishnaji merely said that as it was impossible to explain sorrow to

one who had not suffered, nor bereavement to one who had not lost a loved one; so it was not within the power of the intellect to grasp, through words, the experience of a transcendent faculty. One had to dwell on it until the proper faculty awoke, giving the individual a glimpse of the state under discussion. The Kingdom of Happiness is within the reach of all as the faculty is in all of us, *if we but use it*.

Of course this is a very short, impressionistic sketch of the discourse of the morning.

At two there was another conference, and at five there was a public lecture. At 8:00 a. m. on the 29th there was a gathering to talk over the work of the Order, though primarily for organizers and lecturers; this meeting was open to all members. At all of these there was the same very remarkable atmosphere that works more potently than any advice or instruction; one simply realizes.

Krishnaji talked as usual in his clear and far-reaching voice. To the public he gave a most direct call to take up "the search." The theme of his poem was practically the line of thought he followed. The misdirected effort of worldly-minded souls, and the fruitless, baffled lives of those who lived for pleasure; the joy of those who knew that there was a goal for each and all—a goal that in itself was Happiness. One cannot of course give excerpts, for the lectures will be published. Today's talk was an explanation of activities, and what, for lack of a better word, one may call presentation of the Order. Live it, be it, do it; that is my epigram of the forty-minute discourse that he gave to a crowded audience in the large hall, for few had departed.

Get out of your ruts, get into new life and new work; get into the activities that count; work for all the phases of human endeavor that make for the alleviation of human misery. It is hard



to give again in my own words his stop causing misery would be another quiet, gripping exhortation to take hold way of summarizing it all. and make the world that knows us Yet in an almost provoking way realize that happiness is possible. For Krishnaji leaves us to our own devices; for it must be of our own initiative, applied to our own place, and no rule can be given. So one came away from the meetings bursting with a great desire to work and the knowledge that no effort of the situation, and gained it. Just would be vain.

## Younger Souls

Isobel H. S. Devereux

*We ask too much of them—  
(We who are cast upon a finer mould)  
We seek what cannot be until God's  
plan  
For race and planet further do unfold.*

*Unreasoning, we expect  
An honor stainless as the blue above—  
Too deep a trust—too keen a  
sympathy—  
Motives too high—and too complete a  
love.*

*Failing to find, we blame—  
But they are Baby-Gods, with baby  
ways!  
The Greater Ones look down with pa-  
tient eyes,  
And, smiling spin the world through  
endless days.*

*All will be gained in time—  
Each life must teach them some yet  
unlearned rule,  
Which we, perhaps, have mastered in  
the past,  
By the same method, in God's ageless  
school.*

*So, in these younger souls,  
With understanding, following the wise,  
Let us not see the Brute of living  
hands,  
But the still-sleeping God, within the  
eyes.*



# ORDER OF THE STAR

FROM THE NATIONAL ORGANIZER---JOHN A. INGELMAN



HUMANITY differs widely in spirituality and in understanding, but undoubtedly less widely in desires and emotions. Fannie Hurst says: "Women will never cease to want love, marriage, home, and children. Men will never cease wanting power, fights, and money. Thus it has always been from the age of Mr. and Mrs. Stonehatchet. So it will always be. We see vast changes. But after all, they are superficial. Beneath the ripples of change the same old loves, hatreds, desires, and ambitions flow smoothly on."

Truly, they seem to flow smoothly on, but undeniably through many a refining flame are they continually losing more and more of their coarseness and brutality, especially in these days of greatly accelerated evolution.

Our emotions, like the soil of a garden, vary in character, sometimes quite barren and arid, again fertile and rich, but not infrequently resembling the adobe soil, heavy and clay-like. Far too often we observe how enmeshed a person is in his emotions! They stick to him just as tenaciously as the adobe soil will cling around his feet. Every one of us lives in our own particular emotional soil from which our mental life comes forth. Thoughts emerge from this soil either like weeds or like manifold vari-colored flowers; some in utter purity and simplicity, others richly colored and complicated, some fragrant and exquisite, others bereft of perfume, dim and weird. Left to themselves, the weeds, in accordance with their nature will multiply and fill the garden, crowding out the flowers. Even so the flowers, given the proper soil and care, will bloom, flourish, and

expand, supplanting in their turn the weeds.

Is it not a subject of enthralling interest to closely observe and study our own mental-emotional life and that of our brothers? The very youngest children on their evolutionary journey exhibit either a fiercely violent and uncontrollable desire life, or its opposite, a latent emotional life responding only to the animal instincts of the body. The cause of this difference is conditioned by the type of animal life experienced preceding individualization.

Down through the ages, in one transient human form after another, these two great dominant types remain fairly true to form. Only gradually, by constant impacts from without, through numberless experiences, do understanding and reasoning reveal the two types of human beings as in reality seven.

In our analysis we find to what an amazing degree our activities are subconscious and automatic. We see the enormous power of custom, habit, and environment. One observes the paucity of original thinking in oneself as well as in the vast majority of one's fellow-men. The flowers in the thought-gardens of most humans are not as yet conspicuous for their beauty, fragrance or originality, but rather for a certain dullness in color and monotony of shape.

We know how close is the interaction between soil and vegetation; but how infinitely more intimate and interlocked is the play of emotions and thoughts in the personality. The immutable law of attraction demonstrates on the one side its activity by attracting and transmuting the lower toward the higher. Hence the truth in the say-



ing: "What a man thinks that he becomes."

In one sense it would seem that all life is made up of a stepping-down and then a stepping-up process. First our activity is awakened and set going by our emotions; then our emotions are raised and controlled by our thoughts. Then both are by slow degrees purified and transmuted through a steady increase of devotional, philosophical, and idealistic thoughts. The Spirit hidden deep within is indeed called forth into manifestation by every emotion, every thought, each one thinning the dense veil of matter. First we feel and think about ourselves, then we learn to feel and think about others. Still later we recognize the inadequacy of the intellect, realizing that it only thinks round about a thing, and we begin to discover our intuition and to rely more and more upon it. We are amazed at its accurate knowledge and can only explain it by its power of entering in and becoming part of the object on which its attention is focused. Consequently, it is simply a unification of the inner life of the Eternal in oneself with the life of the Eternal in another form.

From the moment of this recognition, the soul is in charge, seeing the life in its personality as only a small part of its own glorious activity. Ever wider will its circle grow, ever loftier becomes its aspirations, ever more dedicated its every faculty. Finally the very God within begins to shine forth and to shed its golden light, its all-embracing love, its white radiance of will

supreme, through the now transfigured soul and bodies. Then does the truth sound forth: "I and my Father are One."

Probably a truth has never been more clearly stated than by the Lord Buddha, when He said:

"Ho, ye who suffer! know  
Ye suffer from yourselves. None else  
compels,  
None other holds you that ye live and  
die,  
And whirl upon the wheel, and hug and  
kiss  
Its spokes of agony."

May that day soon dawn upon humanity when it will understand that as long as it remains in its animal emotional-thought life, it is in hell. As testimony to this truth stands the appallingly ignorant and cruel past history of the human race through the ages. As we begin to live in our higher emotions and in our rational intellect, we dwell in heaven, as evidenced by the lives of the few in the past and by an increasing number in our present more advanced civilization. Whenever we forget and lose ourselves completely, and merge our lives with all things, we are in the Eternal, as proclaimed by all the great Teachers of humanity, and in our own day by Krishnaji when he says:

"I and my Beloved are one."

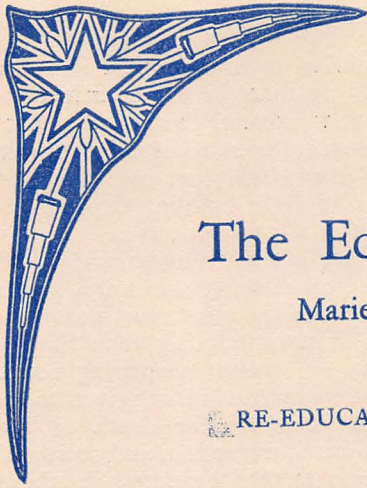
"From the flame you came forth, to the flame you will return, and thus unite the beginning and the end."

### Law of Opposites

*Wherefore every man,  
When his affairs go on most swim-  
mingly,  
Even then it most behooves to arm  
himself  
Against the coming storm.*

—Terence





# The Editor's Telescope

Marie Russak Hotchener

## RE-EDUCATING THE SUBCONSCIOUS

Last month we considered the mechanism of memory, its three modes, *registration*, *conservation*, and *recollection*, and related some cases where deeply conserved and forgotten events in the subconscious caused mysterious disturbances in the life, character, and health of certain people; also how psychologists were able, through the aid of imposed somnolent conditions, to resurrect the forgotten memories, and through recollection and re-education to cure large numbers of physical, emotional, and mental diseases that had baffled the diagnoses and procedure of the ordinary medical practitioners and specialists. These startling and illuminating disclosures of psychologists confirm the teachings of the Ancient Wisdom. In fact the modern discoveries of neurologists and psychopathologists demonstrate the mechanism of consciousness and the science of human behavior which otherwise must always remain more or less of a mystery to the student.

One of the most difficult things that does not sufficiently impress itself upon the mind of the seeker is the fact that in the realms of the subconscious personality lies the synthesis of all that we have been and are, so far as experience is concerned. In other words, we are the outward expression of inner memories. The conscious habits of our actions, emotions, and thoughts are but the "end results" of buried experiences.

Dr. Morton Prince, the eminent psychologist, after clinical study and

practice for years in the vagaries of the personalities of his patients says: "After examining a very wide field of experiences the important principle is forced upon us in strong relief that it matters not in what period of life, or in what state experiences have occurred, or how long a time has intervened since their occurrence, they may still be conserved. We have seen that childhood experiences that are supposed to have been long buried in oblivion may be conserved. We have seen that mental life, even of artificial and pathological states, is subject to the same principle, may be reproduced as memory. . . . Almost any conserved experience, under certain conditions can function as a subconscious memory and can produce hallucinations, strange actions, emotions, writings, speech, etc., and various disturbances of mind and body are produced by such subconscious processes. . . . Just as our vocabulary is memory, though we do not remember how and where it was acquired, so our judgments, beliefs, opinions, and actions are in large part made up of past experiences which are forgotten but which have left their traces as integral parts of concepts ingrained in our personalities."

Students of character formation need this scientific proof and knowledge of the personality, principally to make them *realize* these facts, not only to realize them and to regulate the *quality* of their experiences and to store up permanent, desirable habits, but to



turn very serious attention to the disturbing end results of past experiences, root them out and re-educate them—those baffling elements in the personality that frenzy us.

Very many students complain to me of their weaknesses, their unfortunate habits, and their peculiarities; they generally add: "I cannot understand why I cannot correct them, for I try so hard to do so." One great and very serious difficulty is that they do not have sufficient attention and *interest* to persist in obtaining scientific knowledge, or to *believe* that the subconscious is a reality. Without this knowledge and belief concerning the source of character expression they must await long ages of evolution to reform them through *unconscious* processes, those which result from endless experiences, and which are usually attended by much pain and suffering. We are reminded by great Teachers of the ache of repeated births, ache of hot manhood's prime, ache of old age, and how they fill our piteous time, until the day when we deliberately, and consciously, grasp the divine law with eager, consecrated minds filled with knowledge of ourselves and our relation to progress, and thus cast ourselves far forward in evolution defying time to delay us. We will otherwise remain dependent on others and things outside ourselves for advancement until belief is supported by knowledge. No brilliant qualities can result from dull instincts.

Why is it so difficult to know and believe, you ask? You will be surprised, perhaps, to hear that these things are also end results of psychological, or occult processes. In a sense they are concrete results from abstract processes of consciousness, the same as your unfortunate weaknesses—uncontrolled habits of action, emotion and mentation.

What *are* your habits of mind, let alone those of actions and emotions? Have you ever paused to examine them seriously? If not, little wonder that you do not possess knowledge and belief. These two mental qualities fol-

low attention to and interest in any thought. If there is not sufficient attention and interest, the consciousness *cannot reach the state or stage where knowledge and belief are conscious end results*. Character building depends on a science of mental processes.

This fact is surprising to many, and that there *are* distinct states and stages through which the mind must pass consciously or unconsciously each time it functions, is more surprising still. Upon the amount of *intent* given to an experience depends the depth of the registration, conservation, and power of recollection of the memory in these states and stages.

If conscious intent is not present, the unconscious intent is often strengthened by the emotions when an experience takes place. A great fear, a wild moment of excitement, a sudden and terrifying event, these may hold the attention and the interest sufficiently to make such a vivid registration and conservation in the memory that the consciousness has little difficulty in rising and passing through the other two stages of knowledge and belief. In this case there will never be any doubt of the occurrence in the mind of the one who has experienced the emotional crisis described; there can be no doubt about his knowledge and beliefs about it.

But how about the experiences where there are no such emotional elements—the hundreds of daily experiences? Yet most of these are related to our *habits*—our actions, emotions, and thoughts—and they are the end results of experiences lying in our consciousness—lying deep in the realms of memory.

Since there are no fears or emotional elements to assist in bringing these unconscious habits vividly before the mind, what must be done to awaken sufficient intent to arouse attention to them? Should one allow the old habits to go on and make us victims to their vagaries, or should one do something to awaken knowledge and belief in one's inner power to become the ruler over them? Does the earn-



est student possess the persistence necessary to accomplish the *conscious* direction of mind, and for a time to make it function in all its stages, and to do it consciously, deliberately? Even if the appeals and teachings of our leaders fail to arouse the requisite attention and interest, will not the disclosure of psychopathological clinical research add sufficient proof to aid in accomplishing it? What can be done to capture those two necessary qualities? No permanent, rapid progress is possible *without* the effort—a most determined effort.

The first effort must be to gain a one-pointed attention. It seems a very little thing to do but it requires a constant watchfulness and practice. At first it must be *overdone* since new grooves, pathways, must be made in the brain centers. The faculty of inattention has made deep grooves for itself and the consciousness flows readily and easily along them. Attention must *force* it to obey a new impulse. It is well at first to begin with physical habits which you can watch. The senses lend themselves as aids to this effort, not willingly at first, but eventually they will enter into the spirit of the "game." Since the sense-centers in the brain are so closely related to the emotional ones in the sympathetic nervous system they will soon communicate the power of attention to the others; and eventually the centers of the lower mind will give automatic attention to all personal details, then the intent can be focussed on the next stage of consciousness—interest or concentration.

But first let us take a physical example of the way to capture the attention; the interest will follow in time.

Keep the attention rivetted on what you are doing. Persist in practicing it. If necessary bring the mind back a thousand times if it wanders. A helpful practice is to repeat audible words about it, as this brings the forces of the sense of hearing to bear on preserving attention: the voice aids in holding the attention.

It may seem a singular, banal, and even irksome process thus to focuss the

attention on the ordinary events of the senses, what the hand touches, the mouth tastes, the nose smells, the ears hear, and the eyes see; but it is the most practical way *at first* to train and *force* attention. The later work or complete power of meditation and conscious re-education of the subconscious is impossible without a sufficient measure of the power of attention—the *first stage* of consciousness.

How can one expect to control and direct the mind to abstract or intangible processes if it cannot direct the attention to concrete or tangible ones?

One of the greatest obstacles to spiritual progress is this lack of power to control sufficiently the first two stages of consciousness—attention and concentration; and if one persists unflinchingly in the practice here outlined for two or three months, the discipline will become so ingrained in the subconscious that its correct action will become automatic. You will find that you cannot *help* paying attention to details. It will be interesting to you; the whole action of the senses will be under your control; you will become poised and accurate, and victory over the first two stages of consciousness will be complete.

How about the other two stages—those of mentation or analysis, and belief or realization? They follow almost automatically during the process of capturing and directing the forces of attention and concentration. Because in thus observing, controlling, and directing the actions of the senses, the consciousness has been led to *think* about them and to understand and believe in their functioning—their purpose becomes clear and you have attained knowledge of them.

Not only will you find your attention given to the senses, but you will begin to watch all your actions, more particularly, since they result, not only from contacts of the senses but from the emotions as well. Concentration will follow attention to them, and then *mentation or analysis* will guide you to *knowledge and understanding* of your emotions. This leads to the effectual



corection of their vagaries—and the victory is now complete over *all* the four stages of consciousness—attention, concentration, mentation, and contemplation or realization. The last is the stage when *permanent* knowledge is stored in higher realms.

No matter how much you may be told; no matter how much you may have read, no matter how much you may experience, unless the consciousness of itself attends, concentrates, analyzes, and learns to *realize* knowledge through personal experience, the memory of experience is not made a part of those realms of the subconscious that are of the plane of the ego; it is not stored in the permanent consciousness of the ego, but in the impermanent consciousness of the personality.

It is the blundering, painful, undirected experiences of the personality that life after life, little by little, accumulate force, and gradually intensify the subconscious memories in the personality until enough time has elapsed for a sufficient accumulation of attention and concentration to *force* the mind to *think* upon and *analyze* the actions, emotions, and thoughts, and cause knowledge of experiences to penetrate to the permanent realms of consciousness in the Ego.

This long, wearisome process goes on until the person reaches the stage of evolution where he desires to forge ahead and attain knowledge through definite practice. This can only be done through a knowledge of the instruments he is to use—a *knowledge of the nature of consciousness and the way to direct its processes deliberately*. When he possesses this knowledge he will know how the present habits have been stored in the subconscious realms of his personality, and how thus to resurrect and re-educate those of the past and to control those of the future.

Next month we shall take some concrete examples and show in greater detail how this can be done more effectually. Everything in the world, all progress at present is being "speeded up;" we should therefore take advantage of these forwarding forces of onwardness, and as units in the body corporate of humanity also aid in its advancement by perfecting ourselves and serving others who need our help. The more perfect the instrument the more perfect the help. One of the Great Ones, the Perfected Men of our humanity, once yearningly said: "Where can be found perfect instruments?"

## A Good Man's Heart

SHELLEY

*The consciousness of good, which neither  
gold,  
Nor sordid fame, nor hope of heavenly  
bliss,  
Can purchase; but a life of resolute good,  
Unalterable will, quenchless desire  
Of universal happiness; the heart  
That beats with it in unison; the brain  
Whose ever-wakeful wisdom toils to change  
Reason's rich stores for its eternal weal;  
This "commerce" of sincerest virtue needs  
No meditative signs of selfishness,  
No jealous intercourse of wretched gain,  
No balancings of prudence, cold and long—  
In just and equal measure all is weighed;  
One scale contains the sum of human weal,  
And one, the good man's heart!*





1928

LOUIS ZALK, MANAGER

First International Congress of the Order of the Star to be held at Ojai, California, U. S. A. May 21 to May 28, 1928.

**PRELIMINARY NOTICE:** Additional details will appear in following numbers of *The Star*.

#### CAMP NECESSITIES

It has been decided that members need not bring dishes or cutlery as these will be part of the permanent equipment of the Camp. The care and washing of dishes will be part of the duties of the kitchen organization.

#### MEMBERS SHOULD BRING:

Electric torch, sheets, blankets, pillow-cases, soap, towels, etc. The Camp Management will endeavor to keep a stock of these materials which may be bought at the Camp Shop. Nights may be cool even in May. Small tent rugs will be very useful. Extra blankets may be rented from our store in exceptional cases.

**SPECIAL NOTE:** All who intend coming in their own automobiles should immediately advise us at the Headquarters Office so that adequate parking space may be prepared at the Camp grounds.

#### GENERAL INFORMATION

The Camp fee covers eight days of board and Camp lodging—the day of arrival, the 21st of May, the day of de-

parture, the 28th of May, and the six days of actual Camp activities. Our members already understand that a large portion of the fees for the first Camp is required for the improvements that had to be installed to make the Camp possible, such as the construction of roads, waterworks, bath-houses, and kitchen. From the Camp fees there is also paid a substantial sum necessary for interest and sinking fund on our land indebtedness.

There will be a special Children's Section in charge of competent people, set a little apart so as not to disturb the rest of the Camp. Mothers will naturally sleep with their little ones at this Section. The Camp Management has decided that where members bring children under the age of 14 they are required to pay half the Camp fee, or \$30.00, in the case of one child, and \$15.00 each where there is more than one child.

Those unable to obtain information from their own railroad offices at home as to the most convenient way of reaching Ojai may communicate either with Mr. L. H. Shattuck, 814 Montrose Ave., Chicago, Mr. C. H. Waggoner, 1255 Bonnie View Ave., Lakewood, Ohio, or Mr. S. W. Williams, 1349 Douglas St., Los Angeles. Mr. Shattuck will also gladly answer all questions relating to the special train arrangements from the central and eastern districts.

The *Star* office, 2123 Beachwood Drive, Hollywood, will be glad to give travelling information to those inquir-



ing. The office will answer telephone calls up to 5 p. m. of the day of arrival. Telephone number, Hollywood 7425.

When baggage is sent ahead, each article should be very plainly marked with the sender's name and address, and the package consigned to Mr. Fred Hart, Ojai. A moderate charge will be made in such cases for the transfer of packages from station to Camp.

#### FACILITIES

Arrangements will be made to cash Bankers', Travelers' Checks or Post-office money orders at the Camp. Arrangements will be made with the local Bank as to foreign exchange.

There will be a mail delivery at the Camp but members are requested to have as few letters and papers as possible forwarded to them at Ojai during the Camp week. Travel information will be available for those desiring it.

#### SPECIAL ACCOMMODATIONS

It is the desire of the Camp Management that each guest at the Camp be as comfortable as possible. There will be a limited number of single accommodations. Tents for two persons are the standard; for three or four if desired. A charge of \$5.00 extra will be made for the single tents, and arrangements for these cannot be made after May 1st. Those desiring tents to

accommodate three, four, or more should advise us very promptly.

In order to avoid the discomfort attendant upon waiting for accommodations to be assigned after arrival, it is the plan of the Management to have all the work of assignment done several weeks in advance of the opening date. Guests can then be handed registration cards as they arrive, with tent location shown thereon, and proceed to make themselves comfortable at once.

In view of the above, the Camp Management will appreciate being notified of any special cases of sickness or disability of those attending, so that such kindly attention as is needed may be given to them.

#### RECEIPTS FOR REGISTRATION PAYMENTS

You are requested to bring with you all receipts that you have on hand for payments made on registrations. In case of failure to do this it is understood that the records of the Star Camp Treasurer be accepted as correct.

#### BEFORE AND AFTER CAMP

Only workers *invited by the Camp Management* may come before the day of the opening, or stay after the Camp closes. It is not possible to admit others before May 21st, or to permit them to remain after May 28th.

## The Symbolism of a Camp

Lady Emily Lutyens

There is surely a deep spiritual symbolism underlying the fact that Krishnaji has chosen a Camp as the environment best suited for the delivery of his new Gospel of Joy. It seems to be an expression *in extenso* of that spirit which has always kept the Order of the Star fluidic, plastic, nor tied down to any form or formula. For a Camp is essentially a symbol of something transitory, mutable, formless. A Camp suggests an army on the march, a mi-

gration, a pilgrimage. It offers only a temporary halting-place, a transitory refuge, a slender shelter against storm and cold. A Camp symbolizes progress, search, a momentary halt on a long journey, a looking forward, an effort to reach a distant goal.

When men have ceased to travel, to march, to move, they settle down, they build themselves houses and cities. They crystallize, they stagnate, they cease to grow.



So with religion. All religions take their birth on the hillside, in the open, on the road or in the Camp. They are alive, they are moving, they are free. Then they settle down and are enclosed in churches, in temples, in forms and creeds and dogmas. They become imprisoned, they stagnate, they die. A church is a monument raised by the ignorant to commemorate a faith that is dead. A creed is a shadow from which the substance has flown. Forms can be dissected, labelled, placed in glass cases in museums. Life is elusive, ever growing, ever changing, no form can hold it, no label can be attached to it.

The Founders of all religions have ever been nomads, wanderers, homeless ones. Moses, the shepherd king, leading his people through the wilderness, talks with God, is fed with heavenly food, quenches his thirst from the inexhaustible fount. The people having entered the promised land built a Temple and lost the Truth.

In the forests of Brindaban, Sri-Krishna held and holds the hearts of men by the music of His flute, by love and gaiety. And in the heart of His devotees He ever lives, but not in the graven images, the puppet dolls which simulate His form.

The Lord Buddha found illumination, not in His palace, amid ease and plenty, but as a naked mendicant under the Bodhi Tree, Light came to Him and Truth. The father, the wife, who loved Him, would have kept Him bound to form and things. Human love would have tied Him to the wheel of birth, divine love shattered the fetters and set Him free.

And of Jesus too it is recorded that those who loved Him sought to restrain Him, but to the hillsides of Galilee He

escaped and in the freedom of an out-cast He sought to free the world. How profoundly true was His saying that a man's foes shall be those of his own household, that the hands of love ever seek to impose shackles on the freedom of the human spirit.

The Great Teachers of the world manifest in order to find and to give liberation, but how few in the world can bear that freedom! How quickly the teachings which bring life are crystallized into form by those who come after. Religion has become a religion, the Friend has become a God, whom we first crucify and then worship; the word of Truth which was meant as the key to free us from the prison house of unreal things is used as a bar to shut the door more closely.

Once again today we have a Teacher in our midst who offers to us the living bread, whose words are of life and not of form, one who offers us liberation and happiness. And what are we going to do? How many of us will follow Krishnaji to the promised land? How many of us will have the courage to pitch our tents with him under the wide canopy of the stars, to follow him in lonely exile, children of no homeland; to stand with him upon the mountain peaks and see the vision of the new world which we with him may build? Or is our gaze turned ever backwards, clinging to the safety of home and church and creed? Do we need the support of friends and public opinion and comfortable doctrine?

At our Camp this year where will our gaze be fixed? Backward at what has been or forward to that which has yet to be? to the religion of the past or to the liberation of the future?





# PHILOSOPHY

## Schools of Philosophy

Isabel B. Holbrook

The fundamental differences between the mystic type of temperament and its antithesis—which in good rights should be called the occult—can perhaps be more easily grasped by some if we turn aside for a moment and study a similar and corresponding contrast to be found in the realm of plants, i. e., one from the science of botany rather than from psychology.

Flowering plants are technically classified as exogens or endogens—in simpler terms, as “outside growers” or “inside growers.” Wood, leaves, veining, branching, number of seed-leaves and flower parts, distinctly and radically differ in the two types.

The exogens (“exo,” outwards, “gennae,” to produce, or “genos,” birth or origin) predominate. They include all our ordinary trees and shrubs, and the greater part of our herbs. The wood in them is in a circle around a central pith, and growth each season forms an additional ring of wood, pushing the older annual layers on one side of it towards the bark and on the other side of it squeezing the pith into such compressed space, that, in time, it is forced to burst its way throughout the wood making those channels we know as the beautiful medullary rays of our cabinet woods. The leaves are netted-veined, the leaf-margins broken, toothed, deeply cut, or lobed. The embryos are two-cotyledoned, that is, with a pair of leaves formed in the seed. The parts of the flower are (mostly) in fives or four. The stems elongate by many lateral buds and branches, and the roots extend similarly through the soil to cover an equal area.

You will here note that the creative architecture of this type is as its scientific name records, accomplished by means of outside, lateral, circular extension.

The endogens (“endon,” within), less in number, have their best representatives in the palm and the bamboo, and, in this climate, in the cornstalk and the lily plant. These are distinguished by having the woody matter of the stem in distinct vertical bundles of fibers scattered without obvious order throughout the whole extent of central pith, never so arranged as all to come into a circle. The leaves are parallel-veined with unbroken margins. The embryo has a single cotyldon, and the parts of the flower are almost always in threes, never in fives. There is no lateral branching of stem, extension being from one terminal bud, and there is a corresponding centralized root.

You will here note that the creative architecture of this type is, as its scientific name records, vertical, linear extension.

Watch how differently these two types shed the rain that falls upon them. The exogens by their tent-like canopy of foliage tend to conduct the water off to the outer edges to shed it at the outer limit of its extent. On the other hand very little water drips from the extremities of endogens but is gullied down by leaves and grooved leaf-stems to the main shaft and is shed to the ground at the root point. . . . .

Let us leave our suggestive comparison and come back to the human kingdom. The two generic types of the mys-



tic and the occultist, two spiritual expressions. . . . Another has poetically called them "the two Hands of the One Logos in His helping of His universe." For by either the mystic path or the path of occultism do the candidates arrive at the Porch and within that Temple—so Masonry teaches—the perfected mystic finally includes the occultist, and the perfected occultists finally includes the mystic. That is the Great Work.

Now there are certain broad differences in the character, aim, and method between these two types that are as fundamental as those between exogens and endogens. The mystic seeks union, oneness. The occultist seeks more and more knowledge. The mystic uses the subjective qualities of emotion, faith, devotion. The occultist uses the intellect, ideas, and objective phenomena. The mystic intuitively leaps to a full synthesis. The occultist laboriously analyzes. The mystic is an "inside grower." The occultist is an "outside grower." The mystic sinks to the depths of his root-consciousness and soars to the terminal bud of spirit, and cares nothing for and disregards that which lies between. The occultist painstakingly evolves node after node in the ascent of the stalk of knowledge, and evolves his consciousness by winning the use of successive senses and expanding more and more embracing life-vehicles. (Of course it may be said that these sharp-cut distinctions are true only of abstract types.)

Now the words, "mystic," "mystical," "mysticism," stand accepted as respectable—aye, even elite—among words, but "occult," "occultist," "occultism," have come to bear a somewhat shady reputation in some quarters; we had better look into their life-history and career and prove that reputation as deserved or not.

"Occult" means "hidden" and is defined as the "study of the Divine Mind in Nature." All life, all energies are hidden, only their effects are patent. The unknown is occult to the ignorant. Let me continue by quoting the words of another:

"The forces by which a jewel is crystallized in the womb of the earth, by which a plant develops from a seed, by which an animal is evolved from a germ, by which a man feels and thinks—all these are occult, hidden from the eyes of men, to be studied by scientists only in the phenomena of growth, of evolution, as these present themselves, while the impelling forces, the nature of 'vitality,' the invisible, intangible, secret springs of all activities, these remain ever hidden."

The occultist seeks to understand this hidden world whence flow all manifestations; to grasp the Ideas which embody themselves in varied forms; to seek the hidden sources of life and to trace their overflow, as the physical types and their evolution. He is the scientist of the invisible, as the ordinary scientist is of the visible, and his methods are scientific; he observes, he experiments, he verifies, he compares, and he is continually enlarging the boundaries of the known. . . .

The occultist is to study the divine Mind in Nature; then he must not only expand his consciousness, so as to enter into the divine Mind, but must also evolve his subtle bodies and their senses, in order to contact Nature in all the grades of subtlety of her manifestations. This evolution of the subtle senses and the knowledge gained through them of the phenomena of the subtle, or superphysical worlds of matter—knowledge which is essentially of the nature of the scientific knowledge of the physical world—loom large in the eyes of the superficial observer, and he comes to identify occultism with clairvoyance, traveling in subtle bodies, and the like. It would be as sensible if this same good gentleman identified physical science with its apparatus—its microscopes, telescopes, spectroscopes. The subtle senses are merely the apparatus of the occultist, they are not occultism. They are the instruments by which he observes the objects which escape the normal physical eye. As the ordinary instruments of science may have flaws in them, and so may distort



the physical objects observed, so may the super-physical instruments have flaws in them, and distort the super-physical objects observed. Mal-observation with a defective instrument does not vitiate the scientific method, though it may for the moment vitiate particular scientific conclusions. The same is true as regards mal-observation with ill-evolved super-physical senses; the occult method is scientific and sound, but for the moment the particular conclusions drawn by the occultist are erroneous. Where then is safety? In repeated observations by many observers—just as in physical science.

"But it may be said, people respect the physical scientist, and accept his observations, while they mock at those of the occultist. All the discoveries of new facts were mocked at before the public was ready for them; was not Bruno burned and Galileo imprisoned for declaring that the earth moved round the sun? Was not Galvani called 'the frogs' dancing master' when he laid his finger on the hidden force now called by his name? What matters the mockery of ignorant men to those whose steadfast eyes are seeking to pierce through the veils in which Nature shrouds her secrets?

"Nearly fifty years ago a far-sighted thinker ventured the prophecy that the interpretation of phenomena commonly called occult would be vindicated and justified. He even ventured the assertion that science would aid in the process.

"Since then events have marched rapidly. Old hypotheses have been rejected, and new ones formulated more in keeping with ascertained facts. Beloved old doctrines have been found inadequate interpretation in the present world emergency. Old paths, hitherto trodden faithfully and mechanically, even if in defiance of the reason, are being neglected and the demand is urgent for a formulation of ideas and of beliefs which will be more in keeping with the findings of modern science, and the dictums of the newer schools of psychology. The great upheaval of the World War changed not only the

geography of the world, producing new economic and social problems but also undermined the old sense of values. One of the most significant aftermaths has been the re-launching of certain ancient and specialized theories into the modern world of thought.

"In past centuries, speculations as to the subjective world, hypotheses as to the nature of the Unseen Universe, the development of latent and obscure faculties in the human organism and a traffic with forms of life differing from those we know in the four kingdoms of nature, were confined to certain students and a sprinkling of charlatans. Today the man in the street enters into these speculations and traffickings. Psychics, spiritualists, students of psychology, mental scientists, pseudo-occultists and investigators into the unknown can be numbered by tens of thousands instead of hundreds.

"Is this a cause for dismay or is it simply a sign of progress? Should steps be taken by the scientists and the churchmen to stem this tide, or should they seek to co-operate sympathetically with what may develop into a great world movement, thus by their wise co-operation and judicious balancing guide the stream of energy into safe and sane channels?

"What basis for fact, one might ask, lies behind the misinterpretations and malpractices everywhere to be seen? What can be done to reconcile the different schools of thought? Is this great adventure into the realm of the Unknown, which seems to obsess so many people, to be deplored or is it an evolutionary development?

"The answer can perhaps be found if we remember that the cult of the mysterious and the lure of the unknown is ever one of the main incentives to progress. They are prime factors alike in the investigations of the scientists and in the aspirations of the religious mystic. They are responsible for the discovery of continents and of stars and because of them we have the telegraph and the radio. Man speculates, explores; he tries out various hypotheses and forms conclusions, later to



discard them because a new phase of the mysterious opens up before him, necessitating fresh investigation, premise and readjustment. This is, in fact, an indication of the great evolutionary urge which is forever driving men forward towards a new horizon. It is this which necessitates the constant removal of old landmarks and their temporary restaking. The frontiers are ever advancing. Mysteries are solved only to have other mysteries take their place. The Thinker is constantly faced with new problems involving the nature of

matter and the kingdom of spirit. The world of the unseen, whether from the standpoint of the scientist or from that of the religious man, is the paramount subject of discussion today. Never before, however, have these two paths of approach to the unknown been so closely related and in this fact lies the hope of the future. The premise of the occult student proceeds from just this point; it has always held that the scientific, the religious and the philosophic concepts are fundamentally one.

—*Am. Co-Mason.*

## An Adventure in Understanding

Richard G. Tyler

The prevalent attitude toward animals held by even the more enlightened of our race is irrational and illogical because it is based upon wrong assumptions or beliefs in regard to their place in the general scheme of things. A little thoughtful consideration will, I believe, convince any one of us that all activity is based upon belief, even though in many cases we may not have realized that the belief existed from which the action sprang. One of the postulates of modern mathematicians is that if the belief is known, the train of activity which will arise from it can be predicted. In other words, right actions and right relationships can only spring from true assumptions and correct beliefs. Should you try the experiment of believing two conflicting ideas, you will find that you are led into behavior which is necessarily inconsistent. In fact, it is just because we are all trying to do this very thing—though naively unconscious of the fact that we *are* doing so—that we are guilty of those interesting and very human inconsistencies which we recognize in others and from which we believe ourselves to be so singularly free.

Some of our friends are atrociously inconsistent and yet at the same time perfectly sincere in following out their

beliefs without realizing that these beliefs are in any way in conflict with each other. An oft-quoted example is that of modern Christians who postulate a God who is both the expression of love and the object of fear. These ideas are mutually exclusive, each of the other, and produce many inconsistencies in human conduct which do not arise from any weakness or degradation of humanity, but from the hopeless attempt to be two entirely different and opposed things at the same time. The result is that we are some times the one, while at other times we are the other.

We are often thoughtlessly cruel to animals or permit others to be, not because we are vicious or hard, but because we do not understand. And this failure to understand is the natural consequence of an erroneous assumption that we have made. That assumption is that the animal kingdom was created for man, and whenever we find men acting upon that belief, there we find animals being exploited. But science tells us that the animal kingdom existed upon this earth for ages before man made his first appearance. How then, could the older have been created for the exploitation of the younger? Such an assumption is ob-



viciously false and altogether unlikely, and treatment based upon it is unjust and unfair.

Then what is the proper place of animals in the scheme of things? If we forget that we are men, for the moment, and stand off and behold life as it manifests itself through varied forms, we see the mineral, plant, animal, human, and even the angelic or divine kingdoms as schemes of development running along somewhat parallel lines, though some are at lower octaves than others. There should be co-operation among them, a co-operation which we are quite willing to hope for between humanity and the higher kingdoms, but which we are slow to accede as between humanity and the lower kingdoms. But we can see that some of these lower forms of life, such as the domesticated plants and animals, have been brought into contact with man in order that he may help in their development. This help has been given more readily to plants, where great strides have been made under men like Luther Burbank but relatively little has been done toward assisting in the evolution of animals. Some of the latter have responded well to the encouragement of man's sympathy and training, while others have come under the blighting influence of enforced slavery or thoughtless and wanton cruelty. And all because we began with a belief that the lower kingdoms were made for man's convenience.

But suppose we substitute for this hypothesis another which assumes that animals are citizens of the earth just as truly as ourselves, what difference in interrelationships would follow from it? We who have stood firmly against "taxation without representation" where we ourselves were concerned, can hardly do otherwise than give our younger, yet more ancient fellow citizens, such a hearing as we give to minors or to other groups which do not exercise the right of franchise. Imagine for a moment the laws that an animal citizenry would pass if it could vote. There would be certain bills intro-

duced looking toward shorter hours and more pay; retirement and pensions for the aged or disabled; the safeguarding of life, etc., etc. I know of no better method of clearly establishing a fair and just point of view in this matter than to allow your imagination free play along this line, but this I must leave entirely to your own imagination while I pass on to another matter. I would like, however, to suggest that you do try to picture to yourselves these changes that the animal citizen would like to see inaugurated if you haven't already done so.

It is a human characteristic to expect some reward or return for services performed, and in the various religions we find the principal incentive to benevolent endeavor to be a reward either here or hereafter. And while I believe it is possible to justify a policy of kindness to and of sympathetic understanding of animals on the basis of present or future advantages to humanity alone, I wish to suggest what to me seems to be a higher point of view and one more in keeping with the dignity of mankind. It has remained for Krishnamurti, the young Hindu who visited this country last year, to suggest that the only incentive to high endeavor which is worthy of man is that of the nobility of right action and right living. He said we should be generous, kindly, godlike, because to be so appealed to man's inherent nobility. If we are kind to animals that love us in return, we do no more than the animal itself can do. But, if we treat them with justice and fairness because we are nature's noblemen and cannot but live nobly, then indeed have we acted in a way that is distinctly human as contrasted with animalistic.

Am I too optimistic when I place the appeal for a better understanding of animals on so high a plane? I do not think so, and I believe that I have good reasons for this belief. Think back but a few months to the day when our hearts thrilled at the news that the young American, Lindbergh, had completed his daring flight across the Atlantic. I need not remind you of the



fact that the whole world was stirred to its depths in admiration of, not so much the feat itself, but of Lindbergh himself. We all vied heartily with each other in expressing that admiration which was and still is as sincere as it is superlative. And, looking deeply within ourselves, we find that our enthusiasm was not entirely due to the universal recognition of Lindbergh as one of nature's true noblemen, but because we saw in him that nobility which each one of us felt we also possessed though perhaps in lesser degree. And it was because we saw him as our own selves, glorified undoubtedly, yet expressing those qualities that we each felt we had within ourselves, however poorly expressed, that I know that the spirit of nobility is abroad in the land. And many of us observed and were glad because we felt that humanity had at last reached its majority, that its childhood was a thing of the past,

that its manhood was a glorious reality. For here it was exhibiting its first distinctly and exclusively human trait, one which the animal could neither imitate nor understand. Many men have moments of childishness, it is true, and humanity will have frequent lapses into childishness, but so long as it can respond to the truly noble as exemplified in any one of its members, I am confident that true nobility is a more common attribute than many have believed and that it is the keynote of the new age upon which we are entering and the only worthy incentive to bring about a clearer understanding of those younger kingdoms of life which look to us for understanding. Then instead of condemning those who are cruel, let us strive to educate them: instead of criticizing, let us endeavor to inspire. For it is here, and here only, where lies the hope of happiness for both the human and the animal kingdoms.

## Seven Creeds

*"Be pure," said Zoroaster, "pure as  
fire."*

*"Be just," said Javeh, "just as Him  
that speaks."*

*"Be wise," said Buddha, "wiser than  
desire."*

*"Be beautiful," said Orpheus to his  
Greeks.*

*"Be loving," said the Founder of our  
creed.*

*"Be true," commanded the Osirian  
Three.*

*"Be one with Me," said Brahma, "and  
indeed*

*"Thou shalt be one with all, and all  
with thee."*

*Lo, as the seven colored rays unite  
To form one Ray of pure and perfect  
light;*

*So, in the mystic sunlight of the soul,  
The seven creeds become the perfect  
whole;*

*Pure, just and wise, and beautiful, and  
kind,*

*True, and united in the Cosmic Mind.*

*—The Word.*



# ANIMAL WELFARE

## Do Animals Think?

Marie Barnard

It has been a contended question between lovers of animals and the vivisector as to whether animals think, or whether they are led by an instinctual mentation; whether their cries when hurt are more fear-full or the result of actual pain. Great doubt has been expressed about their being able to reason. Some vivisectors, as an excuse for their inhuman practices, insist that animals do not actually suffer and rarely think and that they act through group instinct alone, gained in long ages of evolution. We know that this is true in some respects, but we go still further and say that the dumb brutes not only think and feel *outside* the natural instincts possessed by them, but at a certain stage they show a small amount of reasoning. For example:

A friend's collie, "Jack," was jumping along happily by her side, as late one afternoon she went shopping in the small city where she lived. On her way home she was joined by a friend who had been to the library and was returning with a book. Jack was unhappy because he loved to carry packages for his mistress, but this time she had none. So her friend wrapped a piece of paper around the book she carried and gave it to him. The two women became interested in conversation, and finally the second one went home with the friend who was shopping. They forgot all about Jack and the book, and at last separated for the night.

The next morning the friend remembered her library book, and went to see what had become of it. As she entered the gate Jack saw her coming, rushed

to the rear of the house, and returned with the book in his mouth.

There was certainly no "evolutionary instinct" in this act. It was thought, with an element of reasoning in it.

But how about wild animals? Are domestic animals alone able to think? One naturally supposes, and quite rightly, that association with human beings develops in animals the human qualities of devotion and thought; that is why their welfare and training should be in our compassionate care. We have *much* to do in this way towards hastening and instilling these fine qualities. But one does not generally give *much* attention to *wild* animals and their welfare, because one contacts them so seldom. We sometimes resent seeing their liberty restricted in zoological gardens; but in another sense, if they are kindly treated, it must advance their evolution more than retard it.

Our attention is called to the power of thought in such wild animals by an exceedingly interesting article in the *American Magazine* by Wynant Davis Hubbard, who has spent many years in South Africa studying their life and habits. He believes that they think even as much as their domesticated brothers, and he gives some telling examples to prove it.

He used nets to catch the fleet warthogs, and when one was "scared up" it always ran to an ant-hole and took refuge from its pursuers. The first time it happened he thought the finding of such a hole was good luck for the animal. But as time went on he learned



that it *always* happened, even when a whole drove of them was suddenly discovered in fright, but with unerring memory, they would *all* scatter, going straight for far or near ant-holes. Mr. Hubbard says:

"These actions of wart-hogs certainly show thought, discrimination, and a certain amount of reasoning. Some persons might call their use of ant-bear holes instinctive rather than intelligent. Unfortunately, the question of whether or not an animal possesses intelligence can never be proved one way or the other. The most that can be accomplished is to assemble all the evidence possible, and make deductions. When all is said and done, it is only on such deductive evidence that man is believed to be intelligent. In studying animal intelligence, the biggest drawback is this: We are handicapped by having to define animal emotions in terms of human emotions and reactions.

"No two persons will arrive at the same conclusions, because no two will ever interpret all actions the same way. To one person, one action will undoubtedly seem instinctive. While another will be equally positive that the action in question was performed as the result of reason.

"When forced to flee, the majority of wild animals prefer to run in the direction in which the wind is blowing. By so doing, they leave less fresh scent behind them; furthermore, they always know where their pursuers are, by the smells which follow them. There are exceptions to this statement, of course. Much depends on the lay of the land, natural obstacles, and the direction from which the frightening agent has come.

"Wart hogs, however, will run up-wind, down-wind, cross-wind, or they will circle. This disregard for wind shows, I think, that wart hogs often act with conscious design. . . .

"There is a little animal in Africa which co-operates with a bird to secure much of its food. This is the honey badger or ratel, a low-hung, sturdy-legged creature about the size of an Aberdeen terrier. Wild honey is plen-

tiful in the bush veldt, but the bees' nests are hard to get at. Generally they are deep in some hole in an old tree, but occasionally they are built in the hard clay of an old ant hill. The only way I know to find a nest is to be continually on the lookout for a hole from which and into which bees are going, or to follow the honey guide bird.

"The honey badger is nearly as well equipped to dig out a bees' nest as a man is. Its forefeet are armed with powerful looking claws. Its legs are strong and short, equally good for climbing, walking, or digging. And, as an almost perfect protection, a honey badger's hide is very thick and tough and it can withstand the stings of angry bees, even if its stiff, harsh gray and white hairs did not help to keep the bees at a distance.

"Whether or not a honey guide will fly up to just any moving creature, I am not sure. I am not conscious of ever having seen one around antelope or zebra, for instance. But honey guides habitually fly up to honey badgers, for these two little creatures combine to secure the food of which they are both so fond.

"Honey guides are plentiful on the veldt. If the observer remains quiet, the little bird will keep on its way, chattering coaxingly as if encouraging someone to follow. More often than not, within a few seconds a honey badger will appear, trundling along determinedly. Around logs, over stumps and through the bush it goes, uttering every now and then a rather panting, whistling chuckle. It is just as if it were trying to say: 'Keep on, old chap, my legs are short, but I am coming.'

"When the partners eventually arrive at the bees' nest, the honey badger tears it open with his powerful claws, eating up the honey and comb. His guide receives for its share the fat white grubs which fall or squirm from the busily champing mouth of the ratel. It is perfect partnership and, personally, I believe that the bird knows what it wants and that the ratel understands the whole proceeding.

"I deduce from this that both have



memory, or the bird would not be able to return to the bees' nest, nor the ratel be able to recognize his guide. I also conclude that both partners are able to reason, or there would be no object in the bird's searching out an animal capable of opening the nest which it has discovered, nor would the badger follow the honey guide unless he knew that honey lay at the end of the trail.

"These actions of bird and animal do not seem to me to be instinctive. I believe that the badger learns the value of the honey guide from observation of its parents and from experience. The same is probably true of the bird.

"I have never had a young honey guide or a young ratel with which to experiment, so I cannot prove what I believe. But I have handled dozens and dozens of young wild animals and birds during my catching activities, and I know that young creatures have to be taught how and what to eat, of what to be afraid, and how to act in the presence of danger. I have seen a lioness chastise and teach a cub. I have watched natives teach a young elephant how to feed itself, and young antelopes how to eat grass. Why is it not reasonable to believe that a young honey badger learns to follow a honey guide by watching its parents do so?

"During the dry season, which lasts for six or seven months, the majority of the rivers in parts of Africa dry up. In July and August often nothing remains of a once rushing stream save a few rather stagnant pools. Most of the water holes and pans have become crinkled beds of hard mud. As a result, all the animals of a particular district become dependent on one or two pools or holes for their water.

"If one did not know animals' habits, one would expect that such preying animals as lions and leopards would naturally lie in wait near such spots. It would seem that the one water hole in an area of say, fifteen square miles would be the easiest place to secure meals of zebra or hartebeeste meat. But such is not the case.

"I have walked at least five thou-

sand miles. I found many spots where antelope had met their death from lions, leopards, wild dogs, or cheetahs. Yet I cannot recall a single instance of such an occurrence near a watering place.

"It seems to me that this action in itself shows reasoning. The fact that lions and other killers never bother to wait for game near a water hole is even more significant. They evidently know how useless such a procedure would be. Game does meet death at water holes, but only by accident. The winds and light breezes play queer tricks occasionally, and it might very well happen that a lion sometimes came face to face with a zebra without either animal being aware of the other's proximity until too late for the zebra. . . .

"Elephants have a language, or a series of calls, by which they can communicate ideas. These noises vary greatly. There is the clear, loud trumpet call given when elephants are at ease feeding through the bush. At night I have heard this trumpeting come rolling across the veldt through the darkness, and I have pictured the herd scattered among a patch of mauhaubauba trees, pulling down branches and butting over whole trees in order to feed on the fruit of which they are so fond. This clear trumpeting is a call uttered much as boys call and shout when swimming or playing some game. Indeed, I have heard elephants trumpet and squeal at a water hole just as if they were a crowd of boys at the swimming hole playing hooky.

"An elephant will scrape and kick deep in the sand, deep enough to collect the water, then wait until sufficient has seeped through to furnish a drink. This digging shows, to me at least, that an elephant can think. First, it must find the water under the sand. How does it do this? Probably by remembering where the various river beds are, and by walking along them until its keen smell tells it that water is below. It then digs. Between it and the necessary drink is a mass of sand and gravel. The elephant proceeds deliberately



to remove that which is between itself and the water, to wait until the water collects, and then to drink it. Is this an action performed without conscious design? Or does the elephant remember, discriminate, and reason, as I most firmly believe it does?

"There are many less pleasant sounds that an elephant makes. When wounded badly, even a big bull will sometimes call for help. This call is a penetrating, screaming trumpet, and nearly always brings response. If there are members of the herd near when such a trumpet strikes through the bush, they respond. The elephants which come to the aid of a wounded comrade are in most cases cows. That they come in response to the call is evidenced by their endeavor to get their helpless companion away. If the wounded elephant is down, the good Samaritans will attempt to get it on its feet. If it has a broken leg or shoulder, a friend will walk on each side and bolster up the stricken comrade, so that it can get away.

"This action is one of the most touching and courageous which one sees among wild animals. To hear a wounded elephant trumpeting for help and succor, to see two cows returning to render what assistance they can, and then to watch the cleverness with which they get the sorely hurt elephant to its feet makes the human watcher think hard. . . .

"Now, to me learning from experience means reasoning. Very seldom do animals lie down or stand up for their noon-day snooze without previously circling down-wind and back-tracking some distance. They do this so that they will have fore-warning of any enemy on their trail. Is this act instinctive? Or is it performed with conscious design? I believe the latter, because all animals which I have tracked always have a sentry or guard. I have never yet found a whole herd of adult animals asleep.

"It is an interesting point that very young animals do not know this trick of safety. They lie down where they are, without regard to wind. It is because

such youngsters have not yet learned to take the necessary precautions that so many are killed by wild dogs, hyenas, and lions, and it is also the reason why so many are captured by natives, who stumble across them by accident.

"The ignorance of such an emotion as fear is another factor in the careless behavior of very young creatures. Young animals accept any other animal as a friend on first meeting it. On my farm I once had a young wart hog which tried to make friends with a full-grown leopard. She did. But not in the way she expected. Only quick action on the part of my natives and myself saved her from serving as that big cat's noon-time meal. We had a monkey whose great pal was a kitten; a leopard and a Great Dane dog that drank milk from the same bowl; another leopard which used to box in the most friendly fashion with a goat.

"Watching young animals make friends, regardless of species, on our animal farm, has convinced me that adult animals teach their young how to feed, what to eat, what to be afraid of, and how to act under any and all circumstances. Having learned what their parents can impart by example, the young animal fares forth on its own. Otherwise, it quickly succumbs and becomes a prey of vultures and hyenas.

"Animals learn from observation and from experience. I do not believe that a zebra approaches a water hole up-wind because it reasons each time that by this procedure it will be warned if lions are lying in wait. When it was a foal, the young zebra followed docilely wherever its mother and the rest of the herd led. Scents and sounds meant nothing to it. . . .

"Intelligence is a very difficult trait to define, particularly when the term is applied to animals. However, I believe that if any animal or group of animals can be shown to be able to communicate, discriminate, remember, cooperate, teach, and learn, they must be able to reason. And the ability to reason certainly implies some degree of intelligence.





# SCIENCE



## Weighing the Atom

R. F. Goudey

The isolation of the electron from the atom by Millikan and others, and the determining of its various properties have led to a number of far-reaching conclusions which are revolutionizing the present conception of the nature of matter and electricity, the structure of the chemical elements and their transmutation, the cause of the characteristic lines of the spectroscopy, and, the greatest of all mysteries, the transfer of radiation from one body to another. Long standing definitions and time-worn hypotheses are being discarded as the direct result of this recent research.

In the "old school" there were seventy elements incapable of further subdivision. Largely through the work of Mendel in applying the Periodic Law, of Becquerel in discovering radioactivity, and of Curie in isolating radium, the number of elements has been increased to ninety-two. The studying of radio-activity aroused suspicions that component parts of matter possessed electrical properties and this in turn led to the breaking down of the elements. While a great deal of work had been accomplished in studying the electrical properties of matter in the form of electrolytes in chemical solution, the real progress was not made until the momentous key discovery was chanced upon, that of studying electrical properties of ionized gases, which indicated that the transfer of electricity, whether in a solution or a gas, used identical units of matter. For the mere act of allowing X-rays to play on neutral non-conductive gases enabled units of matter separated from the atoms temporarily to carry

exactly the same charge carried by a univalent ion in a chemical solution, which ceased by the shutting off of the source of this ionization. This separation was then realized to be an actual knocking out of electrons from the atoms in which the electrons could manifest conductivity, and which reunited to form neutral matter when ionization ceased. Such were the preliminary steps leading to the actual isolation of the electron.

Exclusive of the many precautions and refinements, the principal laboratory procedure in studying the electron consisted of the following steps: First, two discs one quarter of an inch thick and ten inches in diameter, placed about half an inch apart, were connected to the poles of a 10,000 volt battery which produced an electrical field between the plates, the strength and direction of which could be varied; second, a chamber about the size of a waste paper basket was placed over the plates, with a small pin hole in the upper plate to permit atoms from rarefied gases placed in the chamber to fall one by one into the space between the plates; third, X-rays or other ionizing powers were allowed to play at will between the plates; and fourth, an ultra telescope peering down to the extreme limits of vision was focused into the properly lighted space between the plates.

Under controlled conditions the observers would soon see a bright star form, which was in reality an electron being liberated from an atom and making itself visible in responding to the radiation emanated from the X-ray. By just floating this electron in the elec-



trical field its weight was determined to be five quadrillionths of a pound, this being calculated with greater accuracy than the population of any large city can be estimated or counted. Other stars were seen to form, to unite with the original ones, and could be watched taking on positive and negative electrons. It was then found that all electrons, whether positive or negative, or, irregardless of the elements from which they were derived, carried identically the same charge, and that the only difference in the chemical elements is an exact variation in the number of electrons which they contain. The mass of the positive electron was found to be about the same as the mass of the hydrogen atom, and that of the negative electron 1845 times smaller. Photographs of ionization by short and long rays enabled very important postulates to be made which, in addition to knowledge of the masses of the electrons as well as knowing the number of electrons in each element, enabled science to construct theoretical diagrams showing how negative electrons might revolve about the positive ones as planets revolve about the sun. These pictures have a most marked resemblance to the diagrams previously worked out clairvoyantly and described in "Occult Chemistry" by Dr. Annie Besant and Bishop C. W. Leadbeater, and which constitute strong corroborative support for the occult method of investigation.

Millikan rightfully claims that the modern ideas of the nature of matter and electricity must be modified. He credits Thales as the first to have pointed out the duality of neutral matter, that of spirit and matter. Franklin, the modern discoverer of electricity, looked upon it as a manifestation of matter. However, curious as it may seem, this apparently materialistic conception was too much for the grossest of materialists who held electricity to be above matter and a stress or strain in the ether. Even today most scientists regard it as a manifestation of energy apart from matter. The work on the electron proves electricity to be

granular and structural, that it is a manifestation of radiation coming to us from out the electrons when released from atoms, and that it is a function of both matter and energy. Science now claims to be but little further along than it was at the time of Franklin, who, by the way, defined positive and negative electricity in terms which have remained standard to the present time. It is now recognizing the first postulates of occult science.

The new work on the atom has been checked by Moseley's remarkable studies which showed that the spectroscopic analyses of ionized gases gave markings which progressed to the right or to the left corresponding to an increase or decrease in the atomic weight with intervals equivalent to the number of electrons represented. These two independent lines of research have compelled the leading chemists to revise their long standing definition of "chemical element" and to recognize the divisibility of the atom.

No longer are the elements listed by uneven and approximate atomic weights but by the number of electrons which they contain. The difference between all elements is a fixed even quantity placing them in a perfectly graded series. In this connection Bohr's table of elements is by far the most intelligent and helpful one yet devised.

Illumined science now teaches of the evolution of the chemical elements and the transmutation of the elements. Clarke, of the United States Geological Survey, writes that the chemical elements have been gradually evolving from the simplest and most stable forms to the highest, most complex, and unstable forms, all of which takes place through an adjustment of the electrons. According to Bohr forty-one of the elements are now in the process of orbital reconstruction through the passage of electrons into the thus far unfilled inner quantun orbits.

Transmutation of elements previously accorded only to the alchemist is now a scientific procedure in that over fourteen elements have already been broken down. Even quicksilver has



been changed to gold. Hydrogen has been produced from nitrogen, lithium from copper, titanium and zirconium from silicon, carbon from thorium, neon from hydrogen and oxygen, helium from hydrogen, and uranium is continually breaking down in a score of different elements. In all these cases the elements were simply thrown back into an ionized form, the critical state of the occultist, new combinations formed, and new elements produced.

The electron is undoubtedly the ultimate physical atom. There are many reasons favoring this viewpoint. Already there are indications that the atom will be broken down along other lines, and in releasing enormous stores of energy will free additional electrons. Science, therefore, has considerable research ahead. In "Occult Chemistry" it was shown that the total

number of ultimate physical atoms was approximately the product of eighteen times the atomic weight. It now appears that twelve times the number of electrons gives the same product.

The greatest mystery of science today is the transfer of radiation. Both the undulatory theory of light and the corpuscular theory are no longer suitable. The tendency is toward the occult theory, that of the transfer from the sun to the earth on the level of the ultimate physical atoms, and hence materialization down through the electrons to the solids, liquids and gases.

Science today is literally waiting for that reorganization of human affairs which will so eliminate human selfishness that the powers which will result from further knowledge of the breaking up of the atom will not be wrongfully used.

## Color, Light, and Art

Beatrice Wood

We are apt to think of beauty as an abstract idea or a luxury for people with leisure, yet nothing more profoundly affects our everyday life. If we gave more attention to its growth crime and despair would soon disappear from the world. If cities were more beautiful we would have less crime. If each of us concerned ourselves with having beauty in our lives we would rapidly change the world.

A Chicago Judge recently stated that white buildings have a strong psychological effect for good because light tends to diminish crime. Crime automatically is associated with ugliness and darkness. It is the dirt and squalor of the slums which deadens the moral fibre of life and breeds revolt. Children born in comfortable homes rarely become criminals.

Bishop Arundale has said: "I see that colors matter infinitely in little things as well as in big. There is a message in the color of the clothes we wear, in the color of our furniture, in

music, drama and painting, even in our magazines. I know the power of light and color."

California, the cradle of the new race, seems to have answered to this call of the beautiful. Her commercial buildings enhance the street they are built on; her neat gasoline filling stations are a distinct contrast to the dark garages of the east. Her homes, each one with its garden, are famous for their charm. Pale colors are everywhere adopted; here one sees little brown. One feels and breathes light. Even her kitchens have reflected it, and the East is now modeling theirs after the Californian pattern. Gone are the dreary sinks, dark woodwork, pots and pans. Instead are sinks of sparkling tiles, walls of pale greens, blues or yellows, and cupboards of splendid efficiency, and gay curtains that toss the spirit of art above the monotonous duties of a domestic life.

The effect of this beauty on the Western people is most marked. There



is a buoyancy in the air as if everyone were free and happy. The young people walk with open stride, the old ones have a sparkle in their eye. This sense of release results in a tolerance to new ideas, a quicker brotherhood, a more spontaneous hospitality. Clerks and waitresses have not that wretched, pinched expression of the hard-working people of the East. Everyone is smiling and it is "Hello Buddy," and "Yes, dear." This familiarity may be annoying to some; certainly it is crude, but it is a step forward in the abolition of class barriers. Everyone is an individual instead of part of a machine.

Colors affect us. It has been scientifically established that sometimes even insane people are cured by proper application of colored lights. Experiments have proved that blue rooms soothe those in a frenzy, and that a pink one stimulates patients suffering from melancholia. Professor F. Gregoire of Marquette University says that red walls assist in the cure of smallpox patients, and speaking of general color schemes; "Operating rooms should be painted green. This color tends to relieve the surgeon's eyes, and minimize the possibility for costly errors." Browns, sluggish greys, and of course black, are depressing, and should be avoided as much as possible.

It is a curious fact that people unconsciously choose in their homes colors that suggest their evolution. A woman whose life is devoted to unrest and excitement, is often dressed in irritating shades of red for she has the desire to attract. The home-loving woman usually finds herself out of key in bright colors and prefers subdued ones. As a person evolves, he desires fresher, clearer colors, for they are a reflection on the physical plane of what is taking place on the inner planes. C. W. Leadbeater explains in *Man Visible and Invisible*, that the colors in the aura of the highly developed man are translucent, pure, and radiant, and those of the lowly developed man are muddy, dark, and "dirty" in hue. Just as lilac is the most spiritual of colors and a lovely crimson that of unselfish affection, so

is an ugly red-brown the color of sensuality, and an angry vermillion the color of rage. Human anger in speech is like a red hot spear, and a garrulous person by continually stabbing his emotional vehicle prevents its composing itself peacefully. The effect of laughter varies according to its vulgarity; inane giggling surrounds a person with brownish stripes.

There is a close relation between color and sound. The seven colors correspond to the seven notes of the scale. Clairvoyants have studied the structures that sound builds into finer matter. Church music constructs an edifice that towers above the church and remains for several hours enveloping it and vibrating with beautiful colors. Hordes of nature spirits and angels enjoy this form. Wagner's music is like mountains of flames; that of Bach's has a more precise form and is less exalted in structure; that of Mendelsohn falls into delicate lace-like patterns.

Military music gives strength and reorganizes the emotions. It is interesting to notice its effect on tired and weary soldiers. When the physical body is utterly exhausted vortices begin to show themselves in emotional substance. These can continue to such an extent that in death there is a disintegration of the astral body. Music pulls these centers together, tones them up, takes the place of the will, and gives the strength and energy for fresh effort and endurance to continue.

Even the sounds of nature have reflection in color; thunder is often like a bomb, and if particularly loud and sudden has sharp flashes projecting. The wind in the grass is like a soft mantle, and the sound of falling leaves in the woods sets up delicate echoes of colors which cling near to the ground.

It is a fact of great significance that no musician has been known to be connected with crime. One of the hopes for America is her splendid response to fine music. In one year alone three hundred and seventy-five millions were spent on music; twenty-two millions of that going for orchestral concerts.



Let us look more closely at the influence of the artist on this modern life of ours. Mr. Calkins wrote in the *Atlantic Monthly Magazine*, that the commercial world had seized the artists so that they would make advertising more attractive. The artist began immediately to improve the quality of the illustrations, and by setting up a higher example of beauty in the public eye, beauty in addition to utility soon became a factor in the selling of goods; and it became necessary to put beauty into the actual objects sold, in order that they might reflect the spirit of the advertisement. Before long ugly and commonplace boxes were replaced by new wrappers. Fashion goods and vanity products were the first to respond to the new note. Our charming perfume bottle, our attractive new dress silks are all an outcome of this campaign of the artist.

Because artists were drawing motor cars of exquisite lines and color, the market was forced to manufacture cars which approached the suggestions of the artist. For a long time Mr. Ford was satisfied with the mechanical attainment of his car. But when Walter Chrysler showed that a car could be beautiful as well as small, many manufacturers began to give more attention to turning out cars of better appearances. Finally the Chevrolet Company added to a cheap car a design of charm as well as mechanical perfection and as soon as they did this their sales shot ahead of the Ford Company. Beauty at last had become a commercial factor, and Ford was compelled to focus his attention from the mechanical to the artistic side. He even engaged one of the best known of modern painters, Charles Sheeler, an artist famous for his appreciation of the monumental in machinery, to photograph his factory and co-operate with the advertising department.

Calkins observes that the "Old fashioned store was a stereotyped long narrow room, with counters down the full length on both sides, with goods arranged in shelves—the lay-out did not vary. Today shops are planned

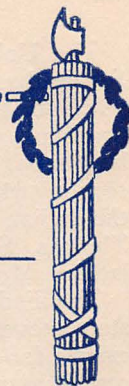
with all the skill and taste employed in the designing of a boudoir. The tinting of the walls, the furniture, the arrangement of the goods—everything has been transformed. . . . But conclusive proof of the extent to which belief in beauty has penetrated industry is the increasing number of factories of pleasing architecture and with landscape grounds. The efficiency of beauty as a business force is agreeably confirmed by the belief of some executives that better work will be done in pleasant surroundings, and this belief is manifest not only in the factories but also in the offices. . . . Beauty is a greater force in human affairs than steam or electricity, than economics, or engineering."

The artist is therefore important to our civilization, and we should do everything we can to understand him. It is he who sees the vision first, who has the courage to break down forms; for him conformity is a sin, revolt a virtue.

We should all learn to be artists of one kind or another. It is truly marvelous to create for thus we touch divinity. If we cannot create a book, a picture, or a building, we can build a great life. We can train every faculty to the utmost. We can live deeply and beautifully, and reveal art by the intensity of our understanding, and by the power of our emotions. Art and beauty are imperative for spiritual development. Art helps man to soar to the higher consciousness, to touch the world of the spirit rather than the world of matter. We gain a vision of God's plan through great poetry, music, and painting, and sense the splendor of the archetypes to which we should mould our own being. As art grows, evil falls away.

When we understand that love and beauty are one, we understand the place of art in evolution. There is an archetype for all that is lovely in nature. The artist sensing the vision of God's plan reveals through great painting, poetry and music the archetype to which we should mould our being.





## SOCIAL SERVICE

### The Cure and Prevention of Blindness

Florence Freeman

It is rather wonderful the tremendous amount of social work done in this land of the free and the brave, wonderful and beautiful, expressing as it does the real spirit of brotherhood that lies at the root of the nation. It has been said that ours is a nation of organized forces divided and sub-divided many times and that more and more our activities are assuming that graded form; and it is so. For instance, under the various group headings for social work (see Nov. *Server*) come many subdivisions. In considering the many associations it is necessary to realize the various purposes for which they are organized. Some are formed to prevent the condition, others to remedy it after its occurrence, some to protect, educate, or rehabilitate, while others are organized to give relief or encouragement in some form, or to help bring beauty into the life of the handicapped.

At the present time I shall not attempt to give the names of the many organizations but to bring out the field of some of their activities and thus reveal the close relationship of each one to the others.

Take the subject of prevention and cure of blindness. First let us see what the laws do to prevent blindness. The law requires the reporting of all communicable diseases; venereal diseases, the cause of most of the blindness in the new-born; trachoma, a virulent eye disease which is very infectious and quite prevalent in certain sections of this country and in foreign countries; measles, scarlet fever and polio-

myelitis, the causes of many eye troubles; and then there are other diseases which often affect the eyes that must also be reported.

It is required by law that all practicing physicians be registered; and in some states that all mid-wives be duly licensed and supervised; and such obstetricians, or others officiating, are responsible for the insertion of a certain percentage of silver-nitrate solution, or an equally adequate antiseptic, into the eyes of every new-born infant directly after birth. All birth must be reported with the statement that this has been done, and any case of ophthalmia neonatorum must also be reported.

These laws vary in different states, but in the main they are correct. There are national quarantine laws to prevent the introduction of contagious or infectious diseases into this country. A medical inspection of all emigrants entering this country is provided for and required. The prohibiting of the use, for internal purposes, of wood alcohol (which is believed to cause blindness) is another helpful measure. There is a National Conference of Commissioners on Uniform State Laws. This Commission drafts, adopts, and recommends uniform laws dealing with various conditions conducive to causing or preventing blindness.

The United States Public Health provides bureaus for investigating the question of infant mortality, and all conditions contributing to that cause, making intensive studies and publishing the results.



The United States Public Health Service has a Division of Scientific Research that includes the special study of trachoma. Under this same service hospitals and clinics are established in sections where trachoma is common; in the Indian reservation, Porto Rico, St. Thomas, St. Croix, and in the Appalachian Mountain district.

The Federal Government backs all state movements for the purpose of caring for the blind and contributes a certain amount to the state fund. It has a commission for the blind and every state has such a commission. All cities of any size have one or more associations, usually affiliated with the state association, which stands back of them, often advising or lending supervision and contributing towards their support.

Under the direction of the State Board of Education Medical Service the up-to-date city or town provides for periodical tests of vision in the schools. Sometimes these tests are made by the school physician, at other times by an oculist or an optician; once in a while by the class teacher, but generally the school nurse who has been trained along many lines makes the test. The thoroughness depends upon the efficiency of the established school medical service. No matter how superficial these tests may be, they are of great value in bringing out the majority of cases of imperfect vision.

When imperfect vision is discovered word is sent to the parents advising the consulting an oculist, and this notice is frequently followed up by a call from a nurse, who often has to provide means for getting that child to an oculist and having glasses made for it.

There are sight-conservation classes in many schools. In some large cities these classes are of two types, one for children with very poor vision, partially or near blind cases, and the other for children with more moderate defects of vision. These children with defective vision are given eye-rest periods, and are required to do less of the eye-strain type of work than the child of normal vision. To a greater or less degree all student material used

is of the nature to relieve eye strain, large letters and numbers, raised maps, and block material of one kind or another. In the classes for more advanced cases, more hand work and less eye work is the plan, and the pupils are taught the value of touch as an aid to vision.

Some school boards provide glasses free, but in most places, free glasses are obtained through other sources—the local Red Cross, City or Associated Charities, associations for the blind, various clubs, etc. There are free clinics in practically all cities of the first and second class, and in most places where there are none available in the city, an arrangement is made by the County Board for free medical care and examinations in the nearest large city that has provisions for such conditions. Often there is a county nurse who will take the child to and from the clinic. Most of the dispensaries where the clinics are held are under the management of a hospital or city health office, but occasionally they are managed by a medical college or public health association. At times the State Department of Health conducts clinics throughout the state.

There are schools for the blind maintained by state funds as well as state homes for the dependent blind. In these schools and homes they are taught many kinds of handiwork and given a general education if they can acquire it.

There are associations whose aim is to get laws passed providing for higher education of the blind, work for proper lighting of homes, schools, factories, offices, private and public buildings, in order that eyesight may be conserved. Educational campaigns, teaching the proper use and care of the eyes, and the causes which may lead to impaired vision or blindness, and the methods by which such causes may be eliminated, are conducted by other groups. Laws for compulsory education and census taking locate blind, or nearly blind children and bring them to the attention of the proper authorities who require their attendance at the schools provided for them. Other workers for



the blind raise funds to maintain industrial institutions where the blind are employed and trained to do various kinds of work; this work is later sold for them by the same organization or by one organized for that purpose.

There are committees of other associations whose special trend is along the lines of investigation and supervision. They seek to discover the needs of the blind and to bring the needs and the needy together. Still other associations and committees of associations engage in employment work, helping to place the blind where they can be self-supporting and aiding them to retain these positions.

Some organizations maintain loan funds for blind students, and some seek to secure provision for higher education of the blind, favoring compulsory education of the blind, and urging passage of laws enforcing it. They seek to secure the introduction of embossed books in public libraries throughout the United States.

Other societies in many large cities affiliate and seek out and teach the adult blind and bring them into touch with the libraries. Many small societies and individuals learn to make braille, and give definite time to transcribing classics and books of the day into braille. Often a member of such a society will take one or more blind children as pupils, teaching them to read braille, as well as giving them orally much of the regular grade work. Through such societies the publication and distribution of periodicals and other literature in braille is made easier. There is a quarterly magazine called *Outlook for the Blind*, published by the combined efforts of three organizations. Much free literature on the cause and prevention of blindness is distributed by the Federal Government and the states and by many private organizations.

There are industrial laws of hygiene requiring protection of the eyes with glasses, masks or eyeshields as needed, when engaged in work likely to prove detrimental to the vision. However, all

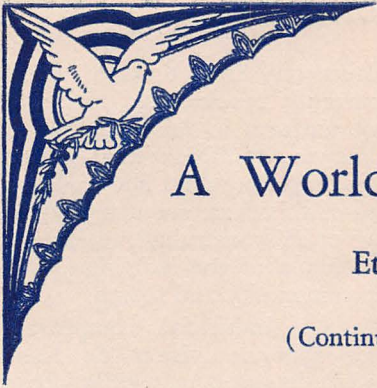
such laws vary from time to time, being constantly revoked and revised and are not uniform in this country, one state allowing conditions that perhaps the adjoining state does not, and partly because of this there are many ways of evading or misconstruing measures for the protection of the individual, hence for the community and nation.

There are industrial compensation laws for injury to vision or loss of sight while engaged in regular occupation. Perhaps this law has more direct influence upon some employers than the hygiene regulations, in inducing them to provide proper protection for their employees. Unfortunately in many instances the economic side weighs heavier than the humanitarian but, even so, if it leads to the latter it has great value. A recent article on this subject reads: "The state machinery best suited for the formulation and the administration of industrial safety regulations appears to be an industrial commission with full power to make and administer rules which may be varied from time to time to conform to changes in industrial conditions, rather than a code of laws which can be changed only by a legislature which meets once in two years and which is often influenced by political expediency."

Many industries provide free periodic examinations for their employees. This is a good economic measure, as well as humanitarian as increase in capability through the correction of imperfect vision has proved.

There are boards for medical scientific investigation and research. They study and investigate the various causes and conditions which have existed from the beginning of time leading up to and causing eye defects or blindness from biological standpoint, embryological to the development, progress and results of various diseases affecting vision. And then there are sunshine bringers of cheer to the blind, official visitors of societies who visit and read and talk to the blind. Many churches carry on such work. All these organizations are closely related and intercorrelated.

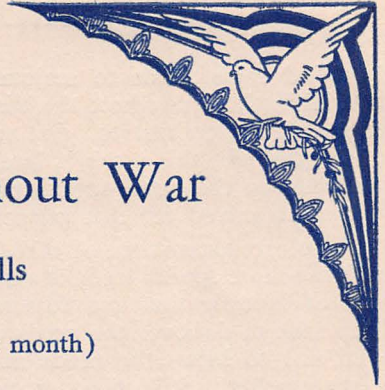




# A World Without War

Ethelwyn Mills

(Continued from last month)



Last month I spoke of the personal requirements for bringing in peace. Now, as to the public side, if I may call it that, what hope is there that practically the world may do away with war, and establish a peace system in international relations?

The first and most important fact which confronts us is that war is legal. It is a lawful institution; it is not an unavoidable calamity like a natural disaster; it is not an incident or accident. But it is planned for and supported by over 80% per cent of the national budgets of virtually all governments; almost the entire code of international law deals with war and not with peaceful pursuits; it is fostered by many departments of education—for instance the military training in our schools—and is bolstered up by pulpit and press. It is not a makeshift, but is an established institution, part of the warp and woof of world-life. There are definite forces always making for war, even in times of peace.

On the other hand, the revolt against war is growing apace. This revolt or protest began centuries ago. At the beginning of this century we had gotten far enough to have an international tribunal at the Hague, and there were many peace societies and journals in rather a flourishing condition in this and other countries.

In addition to this, communication, transportation and commerce between the farthestmost parts of the earth were rapidly increasing in volume and weaving the world together in an interdependence and unity which was unknown in former times.

Also, those who worked in the fields of science, art, religion, education, etc., were banded together in world associations and congresses, which, although they ceased their world meetings during the war years, resumed them again shortly thereafter.

Then, particularly in the last years, since the Great War, there have been scores and hundreds of people and organizations and committees who have spent their efforts in arousing condemnation of war and efforts for peace, and they have worked with success. Education, religion, science, art, labor, capital, youth—all have contributed their bit in developing public opinion to the point where to a very large extent war stands condemned as an unpardonable offender at the bar of humanity; and there is a growing determination to free mankind from this curse.

Alongside of this, the political units of the world have never proposed so many remedies, so many steps, so much re-casting of old habits, as they have in recent years. The average mind has little comprehension or understanding of what it all means—the League of Nations, the World Court, the Geneva Protocol, the Locarno treaties, Disarmament conferences. They may be ineffective, they may be founded on true or on false motives; they may be getting us nowhere. I hold no brief for or against them. The highest commendation I can offer is that they are, after all, some kind of effort of nations to work together instead of separately; and the strongest condemnation which I suggest is that



they are not directly efforts to do away with war, and to bring in peace; that they might operate for peace in a peace system, but that also they might operate for war in a war system.

Altogether, I should say there is still a vast majority of forces working for war; and for peace, a slender minority. And the outlook would indeed be discouraging—

Except for this: That in millions of hearts the yearning for peace grows from day to day; in millions of minds war stands condemned as an intolerable sin; many people and groups of people believe it is now time to face about and say, "War is not a legitimate institution in civilized society," and a spiritual eagerness and prayer for peace goes forth in an increasing volume.

And these are the things which cannot be gainsaid; these are the forces which cannot be thwarted; and some day, some time—let us hope that it will be in our day and our time—they will find expression in the practical world; they will find the right ways and means, in national and international conclave, to accomplish their object and abolish war as a means of settling international disputes and quarrels.

I have confidence especially in the technical legal movement already afoot, which has gained considerable support,—called the Outlawry of War. I am convinced that this proposition is a giant, when compared with the pygmies of propositions which have preceded it.

Comprehensively, the whole idea is embodied in the resolution which has three times been introduced in the United States Senate, which has never yet been defeated, and which, I venture to say, will lie there on the table until it is carried favorably—the resolution being to the effect that the United States shall propose to all nations of the world that they all enter together, at the same time, into a treaty agreement for the outlawry of war. This agreement to be followed by a world conference to draft the treaty; and this to be followed by another conference to

draw up an international code of law which can be used under a peace system, rather than a war system; the law to be enforced by a Supreme Court of the World, which would differ from the present world court, in that it would have what is called affirmative jurisdiction. It is not too hard to understand. It is an idea that is gaining momentum. It seems the only practical plan offered us today which carries hope with it. It is commended to your earnest study and consideration.

Our minds should go around the whole circle. Be not so blind or foolish as to think that the doing away with war would abolish international disputes. There is a lot of talk about the causes of war; what people usually mean is the causes of the disputes that lead to war. These causes and these disputes would still be with us. Some day we will learn to abolish them. But there is a chance that now, in the time immediately before us, we may abolish war as a means for settling these disputes.

There is much to the problem of world unity and really bringing peace on earth beside this matter of abolishing war. But with war in the offing, draining our resources, threatening our lives, it is impossible to organize the world for unity or to bring about the fine activities of peace.

There is no time to lose. There is work for everyone to do. Get in somewhere. Count one in the huge struggle to make a world without war.

Someone criticized me recently for talking about world unity, suggesting that if we had unity, we would all be dummies and imitations one of another. Nothing could be farther from my idea. I see individuals and nations differing each from the other, in order that each may make some separate contribution to a united life, enriching and fulfilling the destiny of the whole.

It seems to me that we might imagine the Great Master of the world calling the different nations of the earth to His feet, asking that each should bring its gift and lay it down. And at first we might perhaps see them



bearing their mistakes: Russia comes in and she carries oppression, bloodshed and revolution; Germany is laden with materialism and militarism; England with an unjust domination of subject peoples; Italy submerged with the iron heel of a dictatorship; France carries suspicion, license, desire for gain; Japan brings a clever copy of the sins of the western nations; China has poverty, superstition, ignorance; India contributes famine and illiteracy; and the United States boasts of greed, gold—gold and power.

And the Master, in grief and heaviness of heart, might cry out:

"Depart from me. Take *all* your monstrous gifts and drop them into the bottom of the deepest sea. Let them cumber the earth no more.

"But go; search in your treasure house again, and this time bring me the *best* you have."

And this time we might see the nations returning, and Russia comes with an enlightened and ennobled labor;

Germany with science, culture and a disciplined mind; England with a happy fellowship of united dominions; Italy with music and a warm heart; France with beauty and the joy of living; Japan with courtesy and self-control; China with an awakened youth, an industrious and contented people; India with spiritual ideals and philosophy; the United States with freedom, justice and opportunity exemplified in all her practical life.

Then might the Master, in joy and blessing, speak out and say:

"Well done; you are all my little children in the family of nations. Learn to give and receive, to share and coöperate. Enter into the kingdom which was prepared for you from the foundation of the world."

And then on the next Christmas Eve we might hear the angel chorus singing the old song in a new way;

"Peace *is* on earth; goodwill *is* toward men."

## Greatness

Edward M. Matthews

What constitutes true greatness? This question, as every question, should be defined as to the meaning of terms. What do we mean by greatness? Before we can begin to discuss *true* greatness we must understand what is meant by the term.

This, as everything else that can be dealt with by the human mind, is relative. It depends on the level *from* which we are looking, or the phase of human life with which we are dealing for the moment. A person can be really great in one of many things, a great criminal, a great conqueror, a great builder, etc. One may be great according to the standards of certain people, or he may be the opposite, according to the standards of others who may hold different views of life. In fact one's

*greatness* to his followers may be very abhorrent or totally meaningless to others who cannot appreciate it, whether it be good or bad.

This would then seem to be the end of the answer, which is no answer, but merely an explanation—an attempt to clarify the subject under discussion. We are often so positive in our assertions as to what is right and what is wrong. We say we believe, when we have only faith, and not knowledge. We assert that we are certain that a thing is so, when it only appears reasonable. We are so loose with our terms that one is more often misled than guided along the path that one is trying to lead others.

It is well to say that one is great, but by what standard do we judge his



greatness? Are his efforts expended for the general good, or are they turned chiefly towards acquiring a large quantity of the world's goods and power for his own selfish purposes? It would seem that the first should be the standard, for of what can we conceive that is better than working for the good of the whole? What are our own interests compared to the interests of the whole world? What interests have we that are not inseparable from those of others? We must have food, shelter, clothing, recreation, education, and an opportunity to express the best that is in us. How can we get these things without the co-operation of our fellowmen?

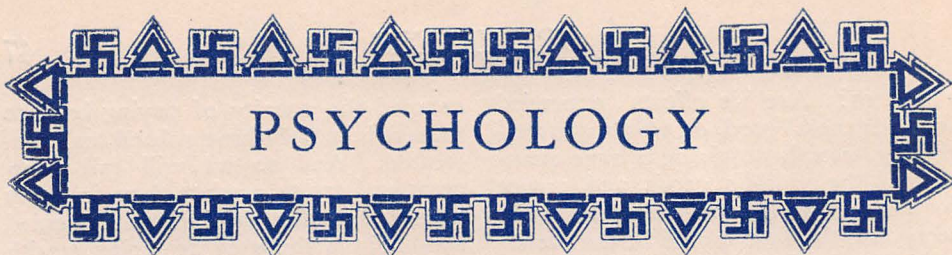
We may plan to exist without the aid of man; we may plan to take what we want by force, and without the co-operation of those around us. We may be situated so that we *can* force others to give us what *we* want, irrespective of how it may deprive them of the things that they may require for their very existence. What is the result? Is it too much to suppose that there are laws in the Universe, laws that are utterly incomprehensible in their vastness, yet which deal with the most minute violation of them? Is there any one individual in a universe that must be infinite and endless who can be placed outside of these laws, that will not have to pay back, completely and with perfect exactness, that of which he has deprived others, no more *and no less*? It does not seem possible that one should be permitted to escape his just due; nor can one reasonably assume that it is in any way arbitrarily settled. The reason this point is brought out is that so many people see men of vast wealth and influence pass out of this life, buried with great honor and their praises sung loud and long; and yet it is common knowledge that they have ruthlessly acquired their wealth and fame at the cost of suffering and misery to great numbers of people. In other words, so far as we know in our everyday life, they have

escaped the penalty of paying back to those whom they have robbed and mistreated. And so we will call them great and try to emulate them in many ways; even their wickedness is copied and their methods of acquiring wealth are carefully studied. Why? Because they are considered great.

These "great" ones have ever retarded mankind and all the creatures of the earth. Whole nations have been thrown back centuries in their development; their lands laid waste, their culture destroyed, or crowded out by a coarser or more rugged temperament. Arts that have taken ages to build up are ruthlessly destroyed by the conquerors, because they cannot understand them, cannot appreciate their real value, so bent are they on acquiring what they want to consider good for themselves, regardless of the loss it may bring to others.

We see this every day in the modern world of commerce. Someone who is working towards an ideal, someone who is unfolding the Divinity within himself, is considered impractical because his ideas are not consistent with the selfishness about him. All these things are ruthlessly cast aside by the *practical* business man—the man of hard and fast business rules and tactics. "Business is business" is very often the only excuse given for casting aside some fellow man who thought it more worth while to be strictly honest and to serve or save a brother. Many are those who go hungry and poorly clad, whose whole life is given to the service of others. Often their service is misguided, often very crude; but what matter that if their motive is *great*. Their intentions are good, and could be carried out in greater and more useful channels if we would but be tolerant; and know that they share with the *truly great* the ideal of unselfishness, of sharing with others, of lifting up the whole of creation to a higher and nobler life, instead of holding it down for their own satisfaction.





# PSYCHOLOGY

## Educational Psychology

Ellen S. Hooper

Psychology (i.e. the Science of the soul or of mind) is a term used both in a wider and a narrower signification. In its narrower meaning psychology is an analysis of the phenomena of which we are personally conscious, with a physiological consideration of their organic conditions or accompaniments. In its wider meaning it comprehends the whole of philosophy proper, or reflective philosophy, thus dealing with the phenomena and the logical and ethical laws of personal consciousness or mind, and with external existence in its ultimate or metaphysical relations to these. It seeks to investigate not mind itself but the phenomena of mind or mental states. What mental state has not an emotional core? (These states we investigate in ourselves by introspection and in others by observation.) Psychology, regarded as a preparatory analysis of the phenomena of which we are conscious, employs reflection as its appropriate organ of research and its *aim* is "To ascertain and describe accurately, mental phenomena."

To one or other of which all the phenomena of consciousness are now commonly referred. It must be remembered however that though feelings and tendencies to overt action are necessarily dependent on consciousness, consciousness is not in like manner necessarily dependent on them. It is the common condition of the passive or natural, and of the free or moral and spiritual element in man.

Psychological analyses of the phenomena of consciousness whether with relation to their objects or their ends, are the preliminary part or the only

valuable part of metaphysics. A complete system of metaphysical thought should include this purification of our primary consciousness, in quest of the constructive elements implied in its development and of the forces by which we are consciously moved to action, as well as that constructive interpretation of being in its ultimate or absolute relation to intelligence in which metaphysics proper consists. It is evident therefore that psychology though itself purely theoretic, has the most intensely practical results. For instance *it supplies the entire basis for education.*

What is Education? Is it not a "leading out of" rather than a "putting into?" We would not need to talk so much about new aims and methods in education if we would take as a general principle the fact that all is *within* the child but needs to be brought out by environment. Many years ago I came to the conclusion that we really teach a child very little. All we can do is to *present* knowledge in various forms, but until the "psychological moment" for response from within the child has come, it ignores our efforts. To my mind much effort on the part of the teacher, and much needless strain on the part of the child, would be saved if we recognized that to force or to attempt to force knowledge, or more correctly information, on a child is not only harmful but criminal. Watch any child who is ready for a subject; he reaches out for it and soaks it up as a sponge does water. I think all normal children reach out for knowledge; they like to *know*.

Then we need to *humanize* knowledge. Let us try to add new worlds to



the child—that of the mineral, the plant, the animal; and last but not least let us add the world of the human animal. Most people who have an automobile learn how to run it. They try to learn its mechanism. Now man's body is the most wonderful machine in existence today, yet we do not hear much talk about human engineering. But the day is not far distant when degrees will be granted for this very important branch of engineering. Then we may hope to have this human machine one hundred per cent efficient and working with the Plan.

It is good to teach very young children that their body is a machine and that they are "the men at the wheel." This makes for that control in their lives which at the present day is conspicuous by its absence.

But let us go back to the point of efficiency. The mistake we seem to have made in our educational system is that we have been trying to run the human wagon on two wheels—the physical and the mental, and wonder why it has appeared lopsided. Now any small boy knows that a wagon runs better if it has four wheels of the *same* size and in an equal state of good repair. What have we done to the human wagon? We have attended to the physical wheel, because neglect of it brought obvious sad results. We have attended in a measure to the mental wheel, also because neglect produced obvious results, but the emotional wheel has been sadly neglected. We hear much more about it now on account of the overcrowding in the repair shops (Mental Homes, State Penitentiaries, etc.). As a sane people we are being forced into training the child *foursquare*.

There is nothing new under the sun. This idea of the child foursquare is old. What says our Christian Scripture? "And the child grew in stature (physical) and in wisdom (mental) and in favor with God (spiritual) and man (social or emotional), and unless we are prepared to train him and to let him grow in all the phases of his being we shall have trouble. We live to-

day in an emotional age when what we lack in quality we make up for in intensity; and it is criminal to ignore the child's emotional or social nature since wrong habits of feeling distort the emotional mechanism.

"One of the most significant phases of the awakening of interest on the part of all our people in childhood and youth relates to the shifting of emphasis in the activities of psychologists. A few years ago most American psychologists and all the psychological laboratories in our country were devoted to the analytical or experimental study of the mature mind. One of the most distinguished of these psychologists said two decades ago that he could see no reason for studying the mind of the child as distinguished from the mind of the adult. But now every psychologist of any standing says that in the development of the human mind from birth to maturity changes occur which make it different, not only in strength or range or power, but also in other important respects in the adult stage from what it is in infancy, childhood or youth. G. Stanley Hall says: "There is really no clue by which we can tread our way through the mazes of culture and the distractions of modern life save by *knowing* the true and natural needs of childhood and adolescence. Childhood is thus our pillar of cloud by day and fire by night. Other oracles may grow dim but this one will never fail."

Educational psychology is rapidly becoming an empirical science with its own data, its own point of view, its own problems and situations, its own history, and its own practices and opportunities for experimentation. The purpose of this Educational Psychology is to analyze, classify, describe, explain, and evaluate educational processes in the child in order to discover principles of child development, and to bring the child into situations which will stimulate and foster good physical, social, intellectual, and moral growth. Where does all this bring us?

If life be a structure which can be erected it must of necessity have a



foundation. Now, the children are the foundation of the Race and we hear much talk these days from scientists of the New Race which is being born here in America. A wise builder puts his best material into his foundations. Modern life is strenuous and its citizens need the poise and stability which a good foundation gives to a building, in order to withstand the storms and stress of the vicissitudes of life and to remain one hundred per cent efficient in all the varying situations provided by modern life. We are not one hundred per cent efficient nor anything approaching it. What is the reason? The Press indicates the cause by its headlines: "What is wrong with our schools?" Dr. Clarence Little, President of the University of Michigan, indicates a cause when he states that "We live in a quickly moving world with slow-moving schools and colleges."

Now let us keep our poise under such statements and get a true perspective of them. All educational movements are slow and legitimately so for they deal with the fundamentals and foundations of life. Therefore they must not be swayed by every wind which blows. But having recognized the fact that schools are slow-moving, in comparison with the rest of the world, perhaps we can see that now is the time for a speeding up process even in the schools and colleges.

It is an important psychological point to remember that a change is necessary but that does not mean that schools have all been wrong but that they require to speed up now. We shall then take along with us in this speeding up process a feeling of co-operation and good will instead of condemnation. In another speech Dr. Little remarks that "The ultimate object of education is not to utilize successfully the *existing* conditions of life, but to train the individual to *attempt to build the future* of our civilization." That is a particularly significantly interesting remark at this transition

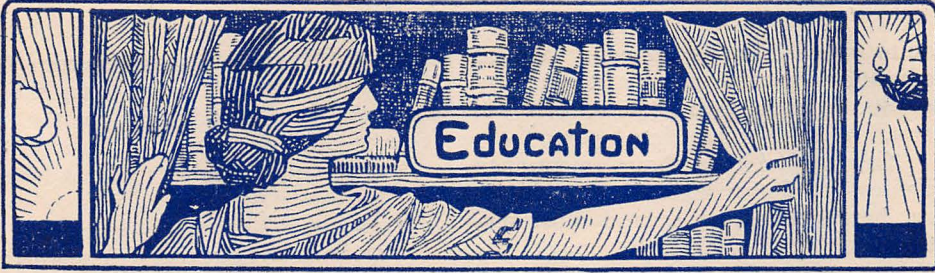
period of the world's history. Never have times been so interesting, so fascinating, so challenging, so potential. It is an era of experimentation but not yet of reconstruction. But always a period of experimentation has produced a type of leadership which will ripen in the need of the period of reconstruction, which is, perhaps, in the near future, say the next half century.

At present parents are worried about their children. It would appear that we parents have some cause for concern. But let us be honest in stating that cause. Is it not that we are concerned that our children have to live in the world of today—the world we have made for them? Therefore it becomes our duty to help to lead them out of our mistakes to a more fruitful pasture, just as it is America's duty as a nation to lead the world from the morass which "The gloomy Dean"—Dean Inge—mentions in his talks. If America is to lead the world she must produce leaders who will be respected the world over, for one cannot follow where one does not at least respect.

How then is America to give to the world these leaders of men, and pilots to steer the world through this difficult age of experimentation and reconstruction? I venture to prophesy that in the garden-grown humanity produced by the Nursery School, or Pre-School Movement, these leaders will be found. For this fresh young youth nurtured carefully will alter the education of the grade school, and they in turn will demand and get a different education in the high school. These pupils will require a different college and university training. These citizens will choose leaders and governments of a different nature because they themselves are changed. At last the world seems to be awakening to the fact that human destiny is largely shaped by the nurture or neglect of early infancy and childhood.

( To be concluded )





## Discipline of Children

### The Counselor

(Concluded from February)

Now comes the question of regulating behavior by means of "criticism." One of our little friends asks in despair, "just how much criticism ought a girl to stand from her mother?" And our answer depends on just what she means by criticism.

When we study criticism and its reactions we find ourselves going under the surface of our civilization and tearing down the shams it has built for us. There are two kinds of criticisms, constructive and destructive. The latter is really nothing more or less than fault-finding, a habit of attack frequently used in families as a disciplinary measure and one that can undo the good work of Cupid, Job, or Hercules. Under the lash and sting of fault-finding families separate, divorces multiply, good dispositions go to pieces, neurotics are bred, and wars begun.

The former, constructive criticism, is what all of us need and few of us will accept. Why? For one reason, because we put all criticism in the one class of fault-finding; and for another reason, because we are not taught to analyze ourselves and the motives back of deeds and words, nor to seek or wish for improvement in ourselves as to character. We wish it thought that we are something we are not, and we seek approval and not deliberate progressive change within ourselves. Yet the truth of evolution, change, constant change, has come to stay.

We do not realize that evolution applies to anything but animalcula and

apes, or the evolution of physical form. Evolution is the process of the development of consciousness, and the evolution of form follows that of consciousness, nor does the process cease when primitive man reincarnates into a civilized Christian community where custom and convention demand that we appear moral, wealthy, and educated, whether we are or not.

This whole mad country seeks outer approval and not inner improvement, therefore criticism, which is nothing more or less than unpleasant *truth*, is scorned, and flattery is sought and accepted. Under this false attitude we resist change if it requires any effort of will, for it is only appearance that counts with us—not what we *are*, but what we *seem to be*.

The beloved Master Koothumi wrote to A. P. Sinnett, over forty years ago, the following in a letter, which, although Mr. Sinnett was an Englishman, applies to all civilization today:

" . . . You have to remember that our Eastern ideas about 'motives' and 'truthfulness' and 'honesty' differ considerably from your ideas in the West. Both (of us) believe that it is moral to tell the truth and immoral to lie; but here every analogy stops and our notions diverge in a very remarkable degree. For instance it would be a most difficult thing for you to tell me how it is that your civilized Western Society, Church, and State, politics and commerce have ever come to assume a virtue (truth telling) that it is



quite impossible for either a man of education, a statesman, a trader, or anyone else living in the world—to practice in an unrestricted sense?

"Can any of the above mentioned classes, the flower of England's chivalry, her proudest peers and most distinguished commoners, her most virtuous and truth speaking ladies—can any of them speak the truth, I ask, whether at home, or in Society, during their public functions or in the family circle? (We would call it criticism!)"

"What would you think of a gentleman, or a lady, whose affable politeness of manner and suavity of language would cover no falsehood; who, in meeting you would tell you plainly and abruptly what he thinks of you, or of anyone else? And where would you find that pearl of an honest tradesman or that god-fearing patriot, or politician, or a simple casual visitor of yours, but *conceals* his thoughts the whole while, and is obliged under penalty of being regarded as a *brute*, a madman—to *lie* deliberately, and with a bold face, no sooner he is forced to tell you what he thinks of you;—unless for a wonder his real feelings demand no concealment?"

"*All is lie, all falsehood*, around and in you, my brother, and that is why you seemed so surprised, if not affected, whenever you find a person, who will tell you bluntly truth to your face, and also why it seems *impossible for you to realize that a man may have no ill feelings against you*, nay, even like and respect you for some things, and yet tell you to your face what he honestly and sincerely thinks of you. . . .

"And yet in the ideas of the West, everything is brought down to *appearances* even in religion. A confessor does not inquire of his penitent whether he felt anger, but whether he has shown anger to anyone. "Thou shalt in lying, stealing, killing, etc. *avoid being detected*"—seems to be the chief commandment of the Lord gods of civilization, Society and Public opinion. That is the sole reason why you, who belong to it, will hardly if ever be able to appreciate such char-

acters as Morya's, a man as stern for himself, as severe for his own shortcomings, as he is indulgent for the defects of other people, not *in words* but in the innermost feelings of his heart; for while *ever ready to tell you to your face anything he may think of you*, he yet was ever a stauncher friend to you than myself, who may often hesitate to hurt anyone's feelings, even in speaking the strictest truth. . . .

"I will begin by reminding you, that you have offered yourself as a chela, and the first duty of one is to hear without anger or malice anything the guru may say."

The Master has summed up the whole situation, we are not supposed by home, church, society, or school to speak or receive truth, but only that which pleases our vanity, which builds up our appearance of virtue, and not our actual attainment.

We take it for granted that all members of the Star are trying to live the life for which the Teacher stands, *Truth*, therefore it is up to us, each one of us, to accept criticism for all that it may have of benefit to us "without malice" and without resentment, but with a feeling of gratitude toward him, or her, who seeks to help us constructively.

If criticism be fault-finding as many young people find that their mother's is, then it is not for them to accept as truth, but for them to exercise their discrimination and sympathy." If Mother is irritable enough to find fault unjustly, find the cause and endeavor to remove it. Is she overworked, over-burdened with worries; unhappy? Has she no opportunity to be herself? Does she receive all the praise and appreciation for her good qualities that every one craves and few get? For *praise is Truth*, also, as well as criticism.

If all of you young people who feel that you receive too much criticism from your mothers would praise your mothers for all that is good and fine in her care of you, you would see a vast change in the type of criticism you, yourselves receive; for irritation and



fault-finding are the indications of repressed aspirations, of a starved heart which love and appreciation can alone feed.

Whenever her criticism has any foundation of truth in it, if you are really at fault, thank her for her correction and try to change your ways. In this manner you will be preparing for that inevitable state of Probation which must come to all who seek Truth and the privilege of helping humanity by means of it. And remember that if you are not willing to accept, without anger, or resentment, a correction of your character, it is not *real* attainment you are seeking, but *self-glory*, appearance, and such a motive in occultism can only result in failure.

We cannot change society all at once, but we can change our attitude toward it, and in receiving a criticism analyze ourselves—"Am I really wrong there, why did I do that? What is my real motive?" This will be a test of our ability to achieve, for in chelaship one's motives are the means by which the watching Guardians ascertain the quality of both purpose and worth.

The greatest conquest we have to make in developing our spiritual con-

sciousness is that of Truth over illusion. As long as we seek for approval only, we distort everything into what we want to hear and wish to appear to be, we fool ourselves completely. Seeking Truth means facing our faults bravely, unflinchingly, as well as the finding of esoteric knowledge of Nature's laws. It is not what other people think us to be that matters, it is what *we are*. Seek criticisms that are valuable to your growth, and avoid flattery.

One is indeed fortunate if he has a mother, or a mate, who can show him the faults of his personality and at the same time arouse the spiritual strength to conquer them. The soul of man, the inner self, is potentially perfect, and even if only partially developed is perfect as far as it has gone, it is in the personality that the limitations and weaknesses of the individual are shown. Therefore to know one's personality is to know his needs. But to express a criticism of the outer man, without also expressing a faith in the inner self, is to leave one discouraged and without confidence in himself. Just to have faith in the power of one's own spiritual soul to conquer any defect of character or trouble in life is to be invincible!

## Under the Snow

Frank W. Mettler

*Deep under the snow my dead hopes  
are sleeping.  
Buried with tears,  
Thro' the swift-flying years,  
Lie the friends that were nearest,  
The loves that were dearest,  
Deep under the snow.*

*From under the snow the spring  
flowers are creeping.  
At the end of the year  
Love dropped a tear  
As they went to their sleeping.  
Lo! now they are peeping  
From under the snow.*



# Diet and Health

## The Dietist

Judging from books, conversations, and letters about diet there is a warning that it is well to point out: There are much confusion and childish fears in the minds of many people about choosing proper food. The very word diet often seems to arouse an opposition equal to the proverbial red rag. (Please do not think the Dietist is shaking one, however.) One principal reason for feelings of opposition when diet is mentioned is because a proper diet has usually been understood as a great deprivation of things deeply relished by those who "love to eat," or the exclusion of all foods except the actual necessities in order to reduce weight. Another reason for this confusion and fear is the technical nature of many books and the appalling statistics concerning calories and a properly weighed diet. One can picture a family table with a set of scales standing menacingly in front of each one's eyes, and hearing heated discussions over calories. By the way, it is a pity there are no scales subtle enough to weigh the results of such arguments, since even though the weight of food may have a bearing on the health (though common sense and practical experience are better scales with which to judge it), still psychologically speaking, the weight of fear and argument on the health is far more depressing and more deleterious than over-eating—as bad as the latter is known to be.

The only way to rout fear and confusion in the mind is to bring to the latter a little practical knowledge, put aside any preconceived, erroneous ideas and tastes, search out a simple, reasonable method, and put it to the test. If there is to be any fear at all let it be that persistence may not be sufficient to give a proper trial to a diet of foods that in the majority of cases will conduce to health and strength. Let those persons who fear adopting a restricted

diet take courage from the fact that the quantity of food taken need not be diminished, except in certain cases of disease. The average person can eat all he desires and lose weight, or gain weight, as the case may be.

It is not the *quantity* of food that matters, it is the *combinations of the different kinds of food and their proper selection* that is of far greater importance.

We should remember however that one cannot reasonably expect the body to respond at once to a change in its food regimen; in fact the favorable signs are sometimes delayed for a short time while the body adjusts itself to the new conditions. It resents being disturbed in its old habits, the indulgences upon which it has lived.

"Indulgences? I do not commit any!!" How often one hears this indignant reply. "Coffee? Yes, I enjoy my coffee for breakfast; sometimes I can take two or three cups then, but it never seems to harm me. I take a cup of it, too, after my dinner. O, yes? I love bread, but that is the 'staff of life,' not an indulgence, surely."

Thus the questioning dietist finds that in a day the average person takes several cups of coffee with sugar and cream for breakfast, as well as a cereal, eggs, potatoes, waffles or pan-cakes. For lunch, meat or fish, potatoes, beans, corn, or other starchy vegetables, bread and butter, and pie, cake, or sweet pudding for dessert, ending the meal with coffee, tea, or milk. For dinner: soup, meat, potatoes, vegetables, pickles, bread and butter, a sweet dessert, fruit, and more coffee, tea, or milk. At the end of the recital the person relating the list wonders why with such "simple" foods the body should not be free from indigestion, intestinal troubles, and rheumatism!

The amount of starchy foods—the quantities of bread, potatoes, pastries and cereals—is enough to give anyone



a violent case of starch-poisoning or acidosis, especially as sugar was consumed each time they were taken. Nervous people invariably eat a lot of bread and starchy foods, and are fond of sweets.

Charles C. Froude, in his book, *Right Food the Right Remedy*, says: "Starch poisoning is America's most prevalent disease—more prevalent than the diseases caused by alcohol, tobacco, and famine. . . . The digestive tract of the food drunkard—the starch-poisoned—is like a fermenting vat, with its accompanying carbonic acid gas and alcohol, irritating the whole system, paralyzing the brain, beclouding the judgment, and reducing efficiency in exactly the same manner as does alcoholic liquor. . . . The penalty that must be paid is the same, nevertheless. This question is worthy of the earnest thought of those who abhor alcoholic liquors and at the same time carry a good sized "jag" from alcohol generated by their foods."

Dried beans, dried peas, lentils, lima beans, rice, cereals, potatoes and bread are starchy foods—concentrated starchy foods—and even though they are rich in building elements, two of them should not be eaten at the same meal. If a person thinks he cannot get along without two of them at the same meal, let the quantity of each be very small; further, do not, under any circumstances eat sugar, or a sweet dessert, or acid fruits with starchy foods. Starches, when combined with acids or sugars, ferment and produce starch-poisoning.

A sign that often (not always) warns of wrong combinations is gas on the stomach (distension) that occurs a short time after eating. Even when it does not occur, the fermenting goes on and is unperceived only when a person is not strong enough or does not exercise enough to dispel the gas into the intestines; some poisons from the fermentations are carried into the other parts of the body by the blood, and the

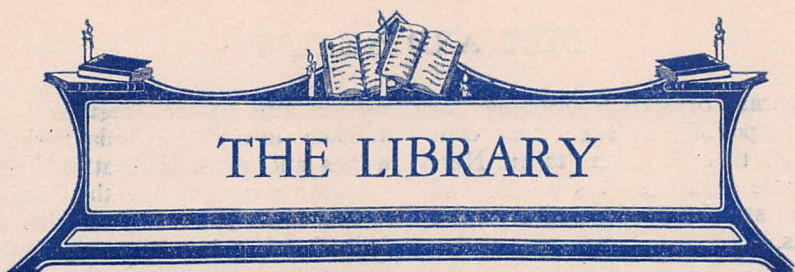
rest remains in the regions of the stomach; in time they inflame the membranes and cause ulceration and can-

A man complained to the Dietist that he constantly suffered from gas on the stomach after breakfast and had lost his appetite. The Dietist found that he took sugar in his coffee and on his cereal. "Cereal and coffee without sugar? What 'bad news'!" "No," the Dietist answered, "good news, and promise me that you will try for ten days to take coffee weak (if you must have it), without either sugar or cream. Then get some seeded (or seedless raisins and put a quantity of them on the cereal and only a very little cream on it. If a cereal has cream enough to thoroughly dampen it, the digestive juices of the mouth are not sufficiently appealed to—they flow much more slowly than when a substance in the mouth is dry. And please learn that starches are digested by the juices of the mouth, not of the stomach to any extent; and if you do not masticate them until they are creamed in the mouth by the juices becoming mixed with them, they do not digest and feed the body with their elements. Also promise that if you take a cereal breakfast you will not eat any acid fruit, but a quarter of a head of lettuce instead. And the juice of an orange or grapefruit one hour before breakfast."

The promise was given for his health's sake—given and fulfilled. He is now quite fond of his cereal-and-lettuce-breakfast one day, and a fruit and milk (or buttermilk) breakfast the next. His appetite has returned and his health is restored. His food reform amounted to two resolves: no sugar with starches; no acids with starches. He tells me it is like playing a game, with illness and disease his opponent, and health winning out every time.

So a little knowledge eliminates the fears and confusions referred to, and a persistent intent to regain health will win the game.





## Was Judas Innocent?

### Jesus Christ and His Revelation

E. B. H.

A recent book by the Rev. Dr. Vacher Burch, lecturer on Theology at the Cathedral of Liverpool, England, entitled *Jesus Christ and His Revelation*, describes an ancient book of great historical value written by Josephus, and discovered recently by Dr. Berendts, the noted Biblical critic. Many scientific scholars agree that the book discovered is authentic and is of profoundly significant value. It was written in 70 A. D.

The most important passage of the book, according to the consensus of scientific opinion, is that which describes Pontius Pilate receiving thirty pieces of silver (\$60,000) to condemn Jesus to death. And it states that the reason for some of the influential Jews thus bribing Pontius was because they were afraid that he would put them to death if he heard they had worshipped Christ or had condoned His presence in their midst. Christ had said that He had come to establish His Kingdom, so they feared Pilate's wrath, went to him, told him what Christ had said, and bribed him to put the "rebel" to death. Rather than that the guilt should rest on Pilate they fastened it on one of the disciples—Judas. The detail is in favor of Josephus' history.

This version of the history just discovered is in Aramic, which was the language of the Savior's time in Palestine, while the one known to us was written in Greek for the benefit of the Romans. Did Josephus, in that version, fear to anger the Romans by accusing Pontius Pilate?

If Pontius Pilate "washed his hands" and refused to condemn the Christ, why was the latter killed "according to Roman Law", as stated in the New Testament? Pilate's *order of execution* was necessary before they could crucify him, and Mark's New Testament statement says that Christ was "bound with his fellow-rebels, who had committed murder in the rebellion." Pilate condemned the rebels, and Christ was crucified between them—treated as a political rebel. Is it not reasonable to suppose that Pilate condemned all three?

Dr. Burch and others explain that Josephus in the newly discovered volume, in thus

accusing Pilate was trying to shield one of his own race—Judas. But it would seem much more reasonable to suppose that in the Greek version of his History, Josephus feared the wrath of the Roman Procurator who at that time was persecuting the people of his race—the Jews—so he, Josephus, did not accuse the ruler, but named Judas who was the innocent *victim* of a plot, and openly accused of the betrayal of Christ by the Jews who gave Pilate the thirty pieces of silver.

In this case Judas must have hanged himself in grief at being wrongly accused, or over the death of his Savior, or both.

Josephus narrates in the newly discovered version as follows:

"At this time arises a man, if one may call him a man, who by his nature and behavior showed himself as if more than human. His works were wonderful and he worked wonders, strange and powerful. Thus it is possible for me to call him a man though looking at him in every way, I would also call him an angel. And all he did, he did by word and command; as if by some inner power.

"Some said of him that our first law-giver had risen from the dead and showed forth much healing power. Others considered that he was sent of God. But he opposed altogether the Law and did not hold the Sabbath according to ancestral custom. Yet he did nothing overtly criminal but by word he influenced all.

"And many out of the people followed him and received his teaching. And many souls wavered wonderingly whether by it the Jewish tribes could free themselves from Roman hands. Now it was a habit of his to stay much on the Mount of Olives in the face of the city. And also there he manifested his healing powers to the people. And there he gathered to him 'Slaves' a hundred and fifty, and many from among the Folk. When they saw his power that all was as he willed by means of the word, they besought him that he should enter the city and cut down the Roman soldiers and



Pilate, and rule over us.' But that he scorned.

"And thereafter when the Jewish leaders got to know of it, they assembled themselves with the high priests and said: 'We are powerless and weak to stand against the Romans. But also the bow is bent, we will go and tell Pilate what we have heard, and we will be untroubled lest he hear it from others, we be robbed of our goods and ourselves cut down and our children scattered.' And they went and told Pilate. And he sent and had many of the people struck down.

"And as for the wonder-worker, he had him brought before him. And when he had tried him, he perceived that he was a doer of good and not of wrong, neither a rebel, nor a striver after political power, and he set him free. He had given heed to and he set him free.

"And he went again to his accustomed place and did his customary works. And as once again more people gathered to him, so that his works were more celebrated than ever; the Scribes became filled with envy and gave thirty talents to Pilate that he should kill him. And after he had taken, he consented that they should themselves carry out their purpose. And they took him and crucified him according to imperial law."

Josephus' history was written 70 A. D. The earliest reference to the Savior outside Josephus was about the end of the second century A. D.

The controversy raging among noted biblical critics over the newly discovered history is discussed at length in the *American Weekly*, and students of the Bible will watch the developments of the questions involved with profound interest.

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## PARENTHOOD AND CHARACTER EDUCATION

E. B. H.

With his motive to help parents to a better understanding of their responsibilities concerning the training of their children in sex knowledge, Dr. Thomas Galloway has published a book, *Parenthood and the Character Education of Children*. The author is Associate Director of the Department of Educational Measures of the American Social Hygiene Association and is a distinguished authority on such matters. He desires, so he writes, "to help anxious parents to see their duty clearly and to perform it without embarrassment and with intelligence."

The special approach to the subject which Dr. Galloway emphasizes is through the delicate, emotional states which are so often barriers between parents and children, and yet should be pointed out reasonably and scientifically with loving understanding. The

idealistic appeal should never be lost sight of as it shows the whole subject to have a much "richer and more beautiful connotation than is ordinarily supposed." The author also emphasizes the important relation of the family (a family that has knowledge of the social, fundamental factors of its creation) to the welfare of the community, and shows how necessary it is that young people have a clear idea of the business of parenthood and what family life means. He draws telling examples from life and the difficult situations in which young people often find themselves when they are ignorant of the sex question in its manifold phases.

It is Dr. Galloway's opinion (and the majority of people will agree with him) that with a rational program of sex education the family itself will become a school for intelligent social living where morals will be exemplified.

The book is really a text-book providing courses for practical study, with statistics, references, and discussions. It is sorely needed and should make a strong, general and particular appeal.

Dr. Galloway is lecturing and teaching constantly especially in eastern cities. He has recently been in Washington, D. C., working with public school committees (one for high schools and one for junior high schools) to find out definite and practical material to be taught the students on mental hygiene, social hygiene, and sex hygiene.

★ ★ ★

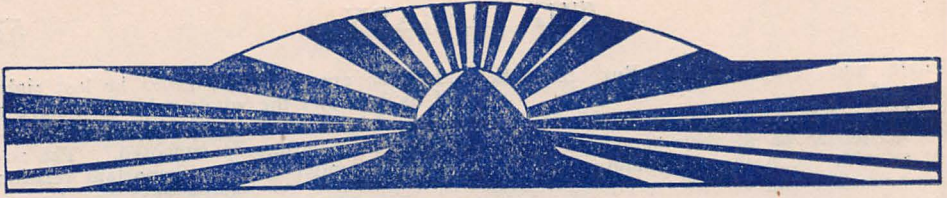
## A CRY

(The following was written by the saintly  
Thomas Elmwood, 1639, A. D.)

*"Oh that mine eyes might closed be  
To what concerns me not to see;  
That deafness might possess mine ear  
To what concerns me not to hear;  
That truth my tongue might always tie  
From ever speaking foolishly;  
That no vain thought might ever rest  
Or be conceived within my breast,  
That by each deed and word and  
thought,*

*Glory may to my God be brought.  
But what are wishes? Lord mine eye  
On Thee is fixed, to Thee I cry;  
Wash, Lord, and purify my heart,  
And make it clean in every part;  
And when 'tis clean, Lord, keep it, too,  
For that is more than I can do."*





## Out of the Everywhere

M. R. H.

### "MOTHER INDIA?"

When the distinguished British Quaker, Lucy Gardner, returned from several weeks in America she wrote that a visit to a foreign land ought always to be regarded "as a sacrament"—a reverent entering into the inner life of a people and a self-identification with them in their deepest aspirations.

We suggest to Miss Katherine Mayo that she ponder these wise words before she writes another book like "Mother India."

We have read her much-discussed book with a sinking heart. And not so much because of the appalling conditions in India, so vividly portrayed, as because of the painful failure of Miss Mayo to approach her subject in that spirit of sympathetic appreciation which alone gives one any moral right to criticize the evil in others. At the moment, in connection with this review we are not so much troubled by the distressing picture of India as by an American's own self-revelation of attitudes which gravely disqualify her from being an interpreter of the life of another racial group than her own.

After reading the four hundred and forty pages of Miss Mayo's volume we cannot recall a single paragraph which records a pleasant or appreciative thing about the Indian people. She deliberately paints a black picture, excluding all rays of sunlight, making no effort to understand anything of the better side of Hindu life or thought. That seems to us a much more damning comment about the author's fitness for her task than about the country of India. . . .

Her glib remark, to take a single illustration, that "the Indian girl, in common practice, looks for motherhood nine months after reaching puberty, or

anywhere between the ages of fourteen and eight," seems badly damaged by the records of the maternity hospitals in Bombay and Madras. No one can doubt that most Indian girls marry too early, but, according to the statements of Miss Margaret Balfour, M. D., who has been collecting data for maternity and infant welfare work, several hundred cases of Hindu mothers delivered of their first babies in Bombay hospitals showed an average age of 18.7 years. In Madras, in the years 1922-1924, with 2,312 cases, the average age was 19.4 years. . . .

Even if Miss Mayo has given us a statement wholly correct, by no stretch of the imagination can it be called "*Mother India*." There are realities there which Miss Mayo's racial myopia makes it impossible for her to see. No one who has really known, through personal acquaintance or through their printed word, Indians like Gandhi, Tagore, Professor Bose, S. K. Datta, K. T. Paul or K. Natarajan, could ever write so hopelessly one-sided and unbalanced a book as Miss Mayo has given us.

We should like to suggest to Miss Mayo that she write one more book, this time about America. We outline for her the following chapter headings:

"The Only Land Where Lynchings Occur."

"The Land of Marital Scandal—One Divorce to Every Seven Marriages,"

"The Land of the Crime Wave—Armored Motors Necessary to Transport Payrolls,"

"The Land of Industrial Strife—Incessant Strikes and Lockouts,"

"Child Laborers—A Million and a



Half No Older than Thirteen—in the Richest Land in the World.”

All the facts in this new book might be impeccably correct, but would it be a picture of *America?*—*Federal Council Bulletin*.

★ ★ ★

#### CAPITAL PUNISHMENT

In Germany sentiment against capital punishment is strong. One hundred legal specialists sign a petition asking the Reichstag to legislate against the “futile cruelty” of taking human life. Murderers in Germany are beheaded, in the old style, by hand, not by machine, as in France.

If the headsman, with ax or sword, disdains intelligent Germans, how much more should Americans be ashamed of their electric chair with science doing the hangman’s work.

A nation intelligent enough to harness lightning should be too decent to use it killing miserable, often mentally irresponsible, human beings.—*Arthur Brisbane*.

★ ★ ★

#### GERMS SUCCUMB TO PERFUME

Some years ago attention was called to a statement that cases of tuberculosis were much less common in flower-growing districts of France than in other parts of the country. This was attributed to the antiseptic effects of the essential oils of the plants in general. It was also noted, that in the laboratories where the oils from the flowers were prepared, the majority of the workers remained remarkably free from diseases of the respiratory organs, which was also said to be due to the air being impregnated with the odors from the various essential oils.

The matter was then carefully investigated by Chamberland of the Institute Pasteur in Paris, and by Cadeac, Menuier, and Smetchensko. The results of their experiments were communicated to the French Biological Society by Charrin, who supported their conclusions. They may be summarized as follows: they found that the micro-organisms of glanders and yellow fever were easily killed by essential oils, the most effective being cinnamon, thyme, French geranium, Indian verbena, lavender, patchouli, angelica, juniper, sandal, and cedar.

In a further test of the action of the oils upon organisms usually encountered in the air, or walls, or in the human body, certain bacteria were exposed to the emanations from essential oils for various periods. The results went to prove that many of the bacteria were killed in less than an hour by the evaporation of certain oils, and in some cases after only a few minutes. Arranged in the order of their bactericidal properties, these essential oils are as follows: Cinnamon, cloves, verbena, lavender, patchouli, angel-

ica, juniper, sandal, cedar, thyme, lemon, pine, wormwood, and extracts of jasmine and tuberose.—*The Mystery and Lure of Perfume*, C. J. S. Thompson, Lippincott.

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#### STATE BRINGS RELIEF TO CRIPPLED CHILDREN OF CALIFORNIA

A large number of crippled children, who otherwise could not be operated on for lack of funds, will come under treatment at the expense of the various counties of the state through the provisions of the Crippled Child Act of the last legislature. Perhaps the most outstanding among such cases are paralysis following acute epidemic poliomyelitis (infantile paralysis), epidemic meningitis and encaphalitis. Tuberculosis of the bones, rickets, arthritis and congenital deformities will also bring large numbers of children under medical care.

Remarkable results are obtained, under modern methods, in the treatment of tuberculosis of the bones. The truth of this statement is evident to any one who will consider the relatively few children suffering from curvature of the spine who are now seen. It is not necessary to remember very many years back when “hunch-back” children could be seen almost any day on the streets and in the schools. How long has it been since you last saw a child with a “hunch-back?” Children with club feet and other deformities have become equally scarce.

Rickets is more common in California than is generally believed. To be sure, this disease does not begin to be the problem here that it is in most thickly populated cities of other states where little sunshine penetrates the gloom of the tenement house districts. Lack of sunshine, alone, does not cause rickets, however; lack of proper foods is also an important factor in the development of this unnecessary disease and there are many children in California who do not get proper foods. This is due to ignorance of the parents, in most cases, and not to poverty. It is a wise parent who knows how and what to feed a child.

Sunshine, both natural and artificial remains the best available treatment for rickets, in combination with proper foods, medical supervision, and a regulated program of hygienic living. Incidentally, it may be mentioned that children in the motion picture industry do not have rickets, for the powerful Kleig lights used in the studios are almost like sunshine in their property to prevent rickets. If every child were a motion picture actor there would be few or no cases of rickets.

Among other cases of disease that will be provided for under the Crippled Child Act are spastic paralysis, obstetrical paralysis, fractures, osteomyelitis (inflammation of bone marrow), muscular dystrophy (wast-



ing of the muscles) and many other disabilities. The benefits to be derived through the working of the act may not be confined to this sort of cases, however. Under the provisions of the law, the counties may give surgical operations and treatments for any type of physical handicap in needy children who are under eighteen years of age.

The State Department of Public Health, under the law, is enabled to provide immediate relief to any needy crippled child. It is necessary for the parents or guardian of any such child to go before a superior judge in the county where they may reside and obtain a certificate stating the facts with regard to the case. This certificate is then sent to the State Department of Public Health at Sacramento and the Supervisor of Crippled Children will take action at once, to bring the crippled child under treatment. The expense of treatment is ultimately paid by the county in which the child is a resident. This act is one of the most beneficent ever written upon the California statutes and it will go far toward making useful citizens of thousands of handicapped children who would otherwise be crippled for life, burdensome to their families and to the state.—*Bulletin of Public Health.*

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#### "FOR LIFE BY MEANS OF LIFE"

Fifty years ago a group of Danish settlers established, near Grand Rapids, Michigan, the Ashland Folk High School which was to be the center of community life and inspiration as the the Grundtvigian schools of Denmark. Next Summer Ashland is to be reopened for a six-weeks course along the lines of the "new" education by a group of progressive American educators, headed by Professor J. E. Kirkpatrick, now of Olivet, Michigan. The preliminary announcement states that "the school will accept as students high school and college graduates who have been disillusioned and baffled by a few years' contact with actual life, and mentally alert young men and women over eighteen years of age who are seriously trying to find themselves and the meaning of life."

The curriculum will be based, not upon the traditional academic subjects, but upon six "life situations": sex-marriage-home; occupational-economic; community life; leisure-play; educational, both in and out of school; religious. Members of the teaching staff will give occasional lectures in their special academic fields "for the purpose of shedding light on the life problems and situations under consideration. . . . Members of the student group who have had significant experiences will also be expected to give lectures. It will be the aim of all lectures to inspire rather than to instruct. . . . Teachers and students alike will regard themselves as experimenters and learners together. All will be seeking not for additional knowledge but for a better under-

standing of themselves and of life." There will be no required attendance at any lecture or group meeting, no texts or assignments, no quizzes or examinations and no credits for work done. Students and teachers are asked to bring with them a few books which have meant most to them in a personal way for general use, while all are asked to read one or more volumes of a book list which includes such titles as Keyserling's *World in the Making*, *Inside Experience*, by Joseph K. Hart, *Psychology and Morals*, by Hadfield, *Lake's Religion Yesterday and Tomorrow*, *America Faces the Future*, by Drake.—*The Survey.*

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#### SEX EDUCATION

Those who are interested in this subject will be glad to hear that Dr. Valeria Parker is continuing her tour of eastern cities giving lectures on sex education and is meeting with enthusiastic appreciation. The wide distribution of literature on the subject shows a demand for knowledge. New York, Philadelphia, Boston, Toledo, and Chicago have been visited recently and thousands of parents and young people are thus being educated in the vital problems of sexual matters. She is being enthusiastically supported in her work by Federations of Churches.

The American Association for Mental Hygiene has had a very active year just ended—1927. Staff workers have traveled 300,000 miles in their 1927 field work. Thousands of inquiries have been answered, at home and all along the way. Lectures given, totaling 1,125 have been heard by audiences totaling 250,000. In 59 cities of 30 states studies have been made of vice conditions, at the request of local officials and organizations. Venereal disease incidence studies have been made in more than a dozen cities, in co-operation with the United States Public Health Service. Several reports are available; more will be. Sex education material for use in schools has been prepared, and is being critically studied by 200 superintendents. The membership list has been increased by more than 1,000.

The *Scientific American* wonders how far in this age of frankness a scientific journal can go in openly discussing sex questions. It thinks it will do much good in being frank and decides to be so. In explaining its wish to be frank in these important matters it says:

"So we shall be doing no harm and much good by being frank. Moreover, we think that except when judged by the rather hypocritical standards of other days the youth of 1928 are a better lot than the youth of 1898 and can stand frankness.

"We recall that in our time some of the youth obtained their information about sex from their parents. But most of us received it from older youths; also from bums and



from nice old 'fuddyduddys' who wrote mawkish books about "what a youth should know"—books which in some way implanted in our young minds the falsehood that sex was bad.

"We therefore make no apology for mentioning here a series of pamphlets which we sincerely believe the majority of our readers should see and know about—the recent publications of the National Committee for Mental Hygiene, prepared by the well-known sociologist, Katherine B. Davis.

"These several pamphlets, which we are advised are available for distribution to serious readers, will inevitably irritate *many*, for the truth always irritates. They will shock a few of the tender-minded, and they will doubtless confound utterly some of the mis-beliefs even of the scientifically minded.

"What *are* the 'average' sex practices of the human race? We have thought we knew, yet it appears we did not know. We have often mistaken 'general impressions' and traditions for fact. We have obtained most of our knowledge from hearsay and we have had it wrong. What we have been living and thinking under amounts to a sort of conspiracy on the part of a whole race to deceive that race concerning itself. And it is a fact that science still knows more about the sex life of the other animals than is known about human sex life.

"We said above that the new revelations will irritate and shock many who are not psychiatrists. Some will jump to the conclusion that the whole race has suddenly gone to the dogs. Has it? Hardly that. We are simply finding out at this late date what has always existed—and no matter how the new evidence be interpreted, the human species seems to have got along pretty well, and for a long, long time at that. It must be, then, that our reasoning is faulty. We must therefore liquidate our present beliefs and remold them on a more exact, scientific basis. In short, if what we have thought to be abnormal in sex life now turns out to have been more the rule, must we not now revise the very criterion of what actually constitutes average normal sex life?

"Now that humanity is coming of age it is time that it stopped deceiving itself."

★ ★ ★

#### BLUE LAWS

In Pennsylvania, the State Supreme Court has upheld the Sunday "blue" law of 1794, which has been invoked by preachers against baseball and other Sunday amusements. This antiquated statute, passed in a Puritan time, is the law and must be obeyed: this is the decision of the State

Supreme Court. Preachers are jubilant. Now they declare that all the efforts of the righteous must be used to prevent a repeal of the law. And the opponents of the "blue" law, while demanding its repeal, are so insisting that, to be consistent, Pennsylvania should stop every wheel on Sunday: gas filling stations should be closed and trains should stand still on that day. The issue between a closed and open Sunday should be made complete and clearcut. We should have, in Pennsylvania and elsewhere, a Sunday that is fairly respectful of human right, that is open to various, civilized, human activities; or we should, if we are to let bigotry triumph in a logical way, resign ourselves to the complete domination of that day by the church. Back of this stand, which is taken by the Association Opposed to Blue Laws, is the idea that a rigidly enforced closed Sunday, strict and complete, will so disgust the people that the principle of "blue" laws will be rejected entire. Similar tactics, as I recall, were successfully employed some years ago by Brand Whitlock when he was mayor of Toledo, Ohio.

Actually, as we see, there is no disturbance that gives the worshippers a right to protest. They may be self-disturbed, in a way that we cannot help. Some worshippers, if baseball were synchronous with worship, might grow restive, lest their attention wander from the sermons or falter in their prayers, wishing they were at the ball grounds. But, more generally, what disturbs the worshippers is simply their own intolerant attitude. They are ill-natured to think that others are enjoying themselves in a manner which they, the worshippers, do not approve; they are disturbed, in their own dogmatic minds, at the knowledge that others differ from them, stay away from church, and amuse themselves with irreligious indifference to the fatuous fiction of a "holy" Sunday. This very spirit, which is back of the "blue" law propaganda, could as fairly be employed to enforce universal attendance at church and to compel a universal expression of belief in the doctrines of religion.

Obviously, we cannot prevent bigots and fanatics from being disturbed by freedom; it is the nature of the brute. Certainly, it is outrageous to demand that the state shall by law and the policeman's club protect the peculiar feelings of churchmen from being offended by them of different opinion.

The question of Sunday laws is simply, solely, supremely a question of human freedom. And here the church appears, in its familiar, hateful role, as an agent of intolerance.—*Haldeman-Julius Weekly*.



## OJAI

F. R. F.

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Poem. Krishnaji points out that eternal peace is not found in transient things, and leads the way to the inner reality of all life..... .50

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2123 Beachwood Dr.,

Hollywood, California



# Announcing a New Enterprise

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## THE OJAI VALLEY

The widespread interest that is being displayed in the Ojai Valley as a future center has brought about two definite demands. One is for some sort of training school for young people and the other is for small orchards with irrigation water suitable for fruit and vegetable growing. After considerable investigation I have at last found a property that is exactly suited to both these purposes.

This property has been taken over and will be known as

## THE Y. T. RANCH

It lies in the middle of the Valley on the North slope, a little over a mile from the town of Ojai. There are seventy acres in the ranch, forty of which is first class agricultural land, all ready to plant. One of the best water wells in the Valley has just been completed, so there is ample water for all domestic, irrigation and other purposes. A stream flows through the property during the spring months.

This orchard land is being divided into small orchards of half an acre up to five acres, roads are being put in and water laid on. Electricity (and later on, gas) will be available. The soil is the best that can be found in the Valley and will grow oranges, grapes, apricots, pears, plums, corn and all kinds of vegetables when irrigated. Orchards will be planted and taken care of at cost for those who so desire.

The balance of the land will be devoted to the practical training of young people. A kindergarten, under a qualified and experienced teacher is being started at once and as soon as arrangements can be concluded classes will be started in cement block making, the building trades, cabinet making, agriculture, wicker furniture, rug weaving, etc. We plan also to put up and sell preserves, marmalade, olive oil, etc.

Some of the land will be set aside where the young people when qualified will build and own their own huts.

### THIS IS TO BE DEVELOPED AS A YOUNG PEOPLE'S CENTER

I would like to hear from all parents who would like to come to Ojai with their children. Also from experienced teachers along practical lines who think they might be fitted into the center. The future developments in Ojai will require trained young people and it may well be that the Y. T. Ranch will help to supply the needs of the future.

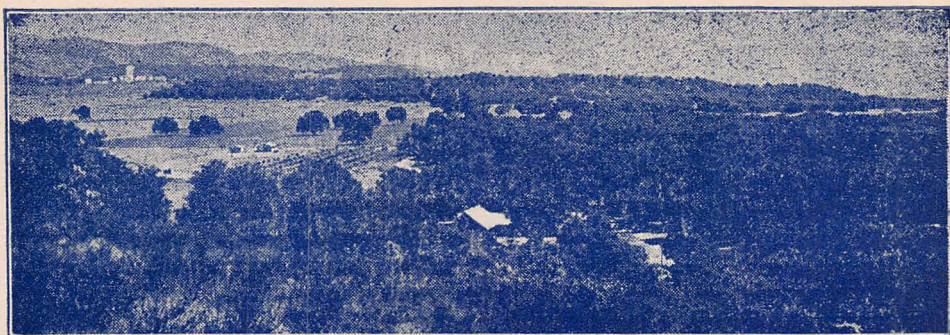
WRITE FOR FURTHER INFORMATION

FRANK GERARD

THE Y. T. RANCH

OJAI, CALIF.





## VIEW OF STAR CAMP SITE in the OJAI VALLEY

(Star Camp site is located in the open field just beyond the young orchard.)

Since the beautiful Ojai Valley, in Southern California, has been selected as one of the four great Theosophical Centers in the world, several Theosophical enterprises have been established here, and more are being planned.

Theosophists and Star members are seeking homes in the Valley; and for these Meiners Ojai Oaks has a special interest; because the lots are just across the street from Starland in the oak timber to the right.

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Prices are still very low, and the terms so easy, that anyone can secure a homesite. A beautiful illustrated folder on request.

Margaret H. Deaderick, resident representative on the tract everyday and Sundays

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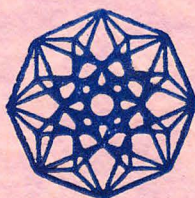
**For Information**

### Hickey Brothers Company, Inc.

Ventura, California

References—First National Bank, Ventura, Calif., and  
Ojai Branch of the Bank of Italy.







# ORDER OF THE STAR

J. KRISHNAMURTI

Head of the Order

## OBJECTS

1. To draw together all those who believe in the presence of the World-Teacher in the world.
2. To work with Him for the establishment of His ideals.

Membership in the Order is open to all who subscribe to its Objects. There are no fees for membership in the Order. Certain Sections have found it convenient to fix a regular subscription, but this practice is not in any way binding on the Order as a whole.

There is a Chief Organizer for all International work. The Headquarters of the Order is established at Eerde, Ommen, Holland. The Order exists now in forty-five countries with a National Organizer in each country.

The Badge of the Order is a five-pointed silver star.

The Order publishes its Magazine, *The Star*, in several countries simultaneously. A News Bulletin is also issued from the Headquarters at Eerde, Ommen, Holland.